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FOOT-PRINTS
OF THE
NEW CREATION.

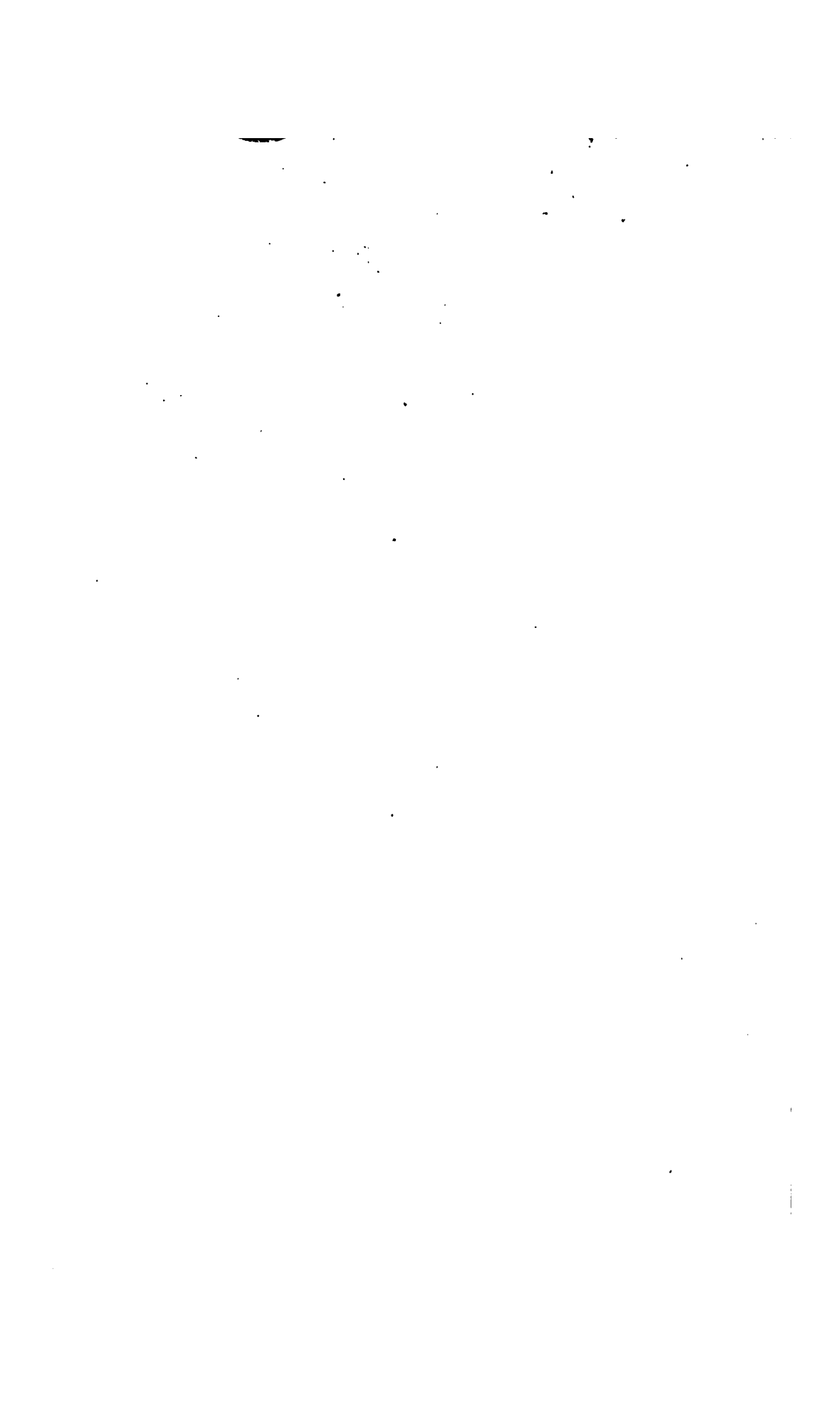
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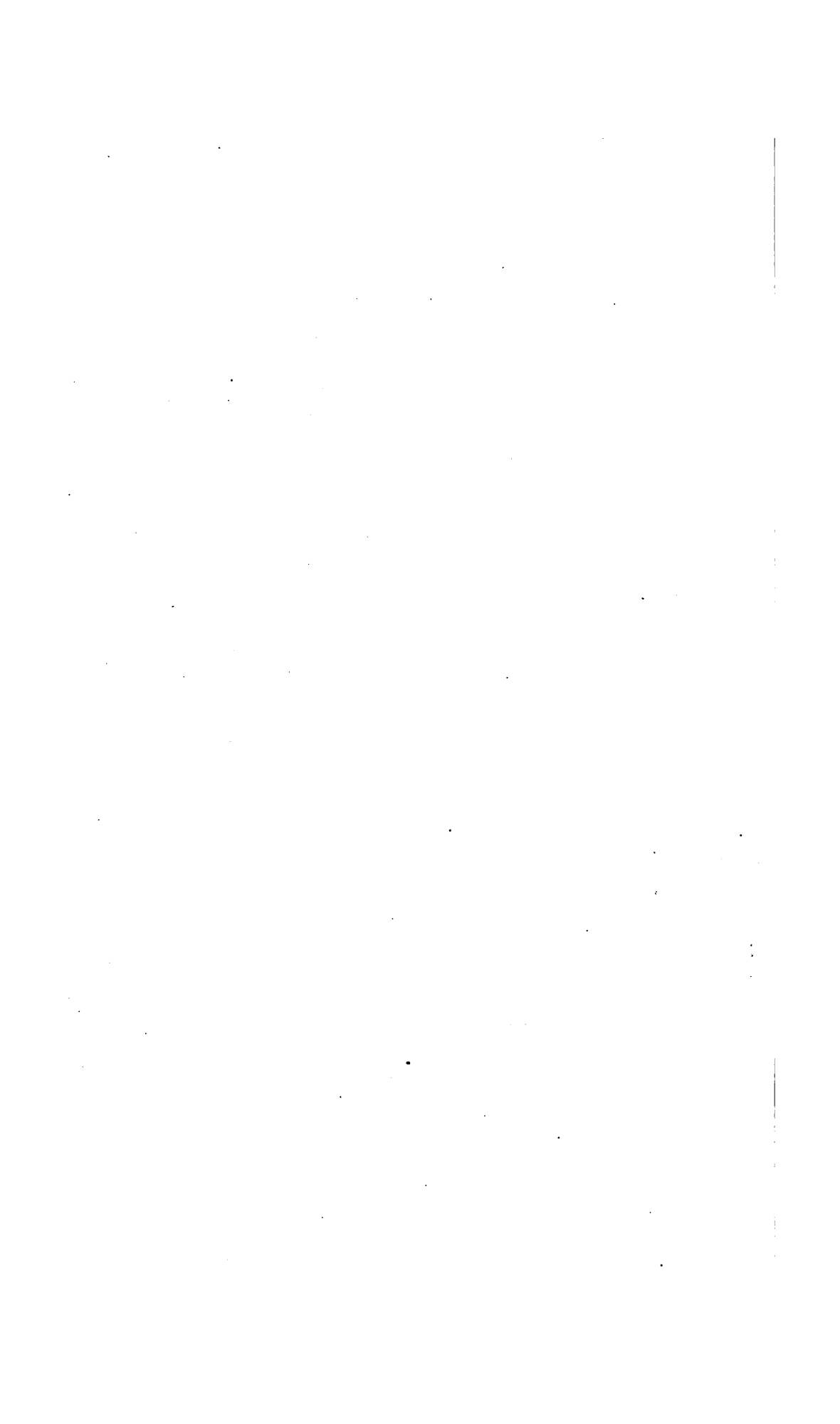
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FOOT-PRINTS
OF
THE NEW CREATION
ON
THE NARROW WAY OF LIFE;
JESUS HIMSELF
BEING OUR COMPANION,
THE HOLY GHOST
OUR COMFORTER AND GUIDE,
AS WE JOURNEY HOMEWARDS TO OUR FATHER'S HOUSE.

BY A LAYMAN
OF THE ESTABLISHED CHURCH IN THE UNITED KINGDOM
OF ENGLAND AND IRELAND.

“ And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures? ”—LUKE XXIV. 32.

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PREFACE.

THE Psalms cannot be held in too high estimation, nor is it too much to say of them, that, to a believer, they are the most instructive portion of Holy Writ. His study, knowledge, and understanding of them, giveth him a more intimate acquaintance with his own heart, and a more confident assurance in the reality of that oneness between him and his Lord; so that he can, with her at Jacob's well, leave there his waterpots to go and say to his friends and neighbours, Come, see the man that telleth me all things that ever I did. Here I have the Christ of God speaking to me.

The Psalms are in religion, what Newton's "Principia" are in mathematics. The Old Testament asserts what the New proves by the facts there put on record. But the Psalms are the catholic deductions wherein each individual believer can, though with fear and trembling, work out the problem of his own salvation to a Q. E. D.; for it is the Holy Ghost which worketh in him both to will and to do of his own good pleasure.

We come at the conclusions of the great philosopher only after painful and laborious investigations of pure science, based upon acknowledged truths; what he asserts is taken as law by many who are not able wholly to comprehend his meaning.

Now, if in searching into (not after) the truth, we thus take up the study and contemplation of the Psalms, the application of them to pure and undefiled religion, as a personal and individual concern, will be inevitable. And although we may not arrive at a full understanding of all that is in them set forth, we shall find it our delight as well as our business to be occupied in searching into the depths and the heights of the great mystery of man's redemption, through the efficacy of the blood of the everlasting Covenant, applied by faith unto the conscience of every one who acknowledges the Christ of God—Jesus, He is Lord of all—as his Head.

The language of the Psalms is the breathing of a restored soul, the pulse of her life, the touchstone of her sincerity; it is the language of the Courts above. Here, It is to be learned only in the school of Christ,—There, to be used as the one lip language of his saints. The Spirit of Truth

—which is God the Holy Ghost—vouchsafeth now to examine us as to how far we have made this tongue the heart-exponent of our hopes and fears, our joys and sorrows, our sympathies and our antipathies ; when we would give utterance to them—not merely on the great stage of this passing scene of life, but chiefly in the secret rehearsal chamber—before Him who searcheth the heart, and trieth the reins, and prompteth the stammering tongue.

The Holy Spirit inspireth us with holy boldness to use the language, as though we were thereunto native ; to take the words thereof with us to the throne of grace in prayer. If diffidence make us tremble lest we should be presumptuous, his warrant is, Hast thou not heard, O man, the prayer of Jesus for his people—that they might be one with Himself, even as He is one with the Father ?

The language of the Psalmist so amalgamates him with the Beloved One, that it is at times not easy to see which is speaking. They are, indeed, one in spirit, though two separate persons. The identity of David is not lost in David's Lord, nor the supremacy of the Lord confounded with the oneness of the believer, in the name and power of Jesus. "Jesus" means a leader and commander ; "Disciple," one who is disciplined for the service of this great Captain of our salvation. The language is common to all in his camp, and must be understood by all in his army—alike from the first of his captains to the least amongst the camp followers. There are, indeed, a mixed multitude who use this sacred language much after the fashion of one who, reading the letters of musical notation as we do a newspaper, would maintain that he is singing a tune.

Presumption in the free use of the Psalms as our own, is effectually checked by the heart-searchings they provoke, the meditations they suggest, the watchings they awaken, and the spirit of prayer they inspire. They give the believer confidence in Jesus, but none in himself ; they give confidence, from the conviction that the language is familiar to Jesus, and that the soul which breatheth, readeth, or giveth utterance to it, being taught of the Holy Spirit, is able to know the difference betwixt mourning and murmuring—between willingness and weakness—betwixt the power of sin and the love of sin—between crucifying the flesh and cursing a brother—betwixt Pharisaic pride and the joy of a justifying faith in the blood of the Atonement. The believing soul can tremble lest she fall, without a wish to have the road a whit wider ; conscious of being still obnoxious to temptations, she mourns like a dove in a cage, separated from her mate, yet feels herself a prisoner of hope ; she hath no cause to murmur at the dispensations of her Lord, nor yet to fear his wrath, though freely acknowledging the worst, because she can say, The iniquity of us all was laid upon Him, and by his stripes we are healed.

Thus to use the Psalms requireth an intimate and continued acquaintance with Holy Writ. The compiler's thoughts and views may be traced and

seen by the portions of Scripture which are brought to bear on the verse under consideration, whether in confession, prayer, or praise ; what is added of his own he desireth to do, somewhat in that spirit of the Corinthian Church when receiving the apostle's admonitions—(2 Cor. vii. 11) ; and as it will be seen that this mode of using the Psalms partaketh very much of the nature of the confessional, the publication goes forth without a name.

There appears to be a need for such a work, when so much importance is attached to the gifts of others as being instrumental in building up and holding together any portion of the body of Christ, especially the gift of prayer. Extempore prayer amongst the many, is but a temporary excitement ; and out of the multitudes that are led in their public devotions, by him whom they themselves have chosen as their pastor, how few there are who could give more than a very general answer as to the nature of the petitions to which they have given their "Amen ;" or even say, positively, that Jesus was the mediator addressed, in their behalf, by him who "made the prayer."

The fear of becoming formalists, or the fear of some superstitious belief in a set form of words, has led to all but a total exclusion of the Lord's Prayer in the public devotions of the people's assemblies ; and whilst the name of priest is held in abhorrence, his office, as intercessor, is retained by the minister, to the exclusion of the prayers of the people.

The distinction between public prayer and private devotion is not here to be set forth ; extreme views on either side may readily be received, and easily upheld by argumentative advocates, until the dispute raiseth a typhoon amongst the people ; thus the law of storms in the elemental strife, will be seen to hold also in those which the spirit of the evil one raiseth by the strife of tongues. Nearest the centre, there, all is quiet, serene, calm. The prophets of Baal are nothing without the madness of the people. No surer way for raising this madness than to tell the people that their gods are traduced, their altars polluted, or the liberty of their sanctuaries at stake. Now, when this blast of the terrible ones is as a storm against a wall, the peace of God will be with those who are near to Him, who is the refuge for the needy, from the storm which in its fury rageth from without. A time may come when, in these lands, the highways shall cease to be called the King's highway, in the good and lawful sense of that term :—a time when the narrow footpath be reserved for the priests alone, or when the footpath be trodden down, and no distinction made for foot-passengers and those who ride in carriages and on horses. In plain terms,—when the Established Church sanctions the spiritual despotism of her Bishops, Priests, and Deacons (and the people love to have it so, let us not deceive ourselves here)—the republicanism of the conventicle will in a great measure be justified. Thus will our beloved Institutions in Church and in State be brought to desolation. Nevertheless, wisdom is justified in all her children. Be it

our wisdom to help each other and to strengthen each other's hands ; more especially as we see the day approaching.

In such a spirit, then, let this Manual of Devotion be put forth, and in such a spirit let it be read ; for when the conscience is not restrained by anything from without, it is the more needful to have some very plain and unequivocal rule by which this monitor may be measured and regulated from within, especially in the great business of prayer. Some record is therefore necessary to this end ; and that record should be of such a catholic spirit that it might be used, amongst any of "the little flock," as a question-book, out of which they might answer when catechised before the judgment-seat of Christ, as touching their hopes and fears, their joys and griefs, when in the days of their flesh they looked up and cried unto Him as their Saviour.

Let the sin of a licentious liberty of conscience rest upon whom it may, it is the part of wisdom and charity to strive to lead the community back to a tenderness of conscience, especially in the high privilege of prayer and intercession, ere things become so bad as to give an excuse and furnish a pretext for masters of assemblies again to interpose the authority of their office, fixing nails and goads where words of wisdom, comfort, peace, have gone forth only as the low sound of the grinding on the nether mill-stone of an empty heart.

A Manual of Devotion, or a Normal Rule for Prayer, may be objected to as intrusive and presumptuous ; but when we take the Psalms for this rule, and work by them on our own minds and spirits, there can be no more lawful way of communicating our "experiences" to another.

Since it is GOD the Holy Ghost which convinceth us of sin, and since GOD hath declared himself a *jealous* GOD, it may be questioned whether a more fruitful source of corruption could have been devised than the Roman sacrament of confession. It is indeed the betrayal of the secrets of the prison-house, which sin against the Holy Ghost bringeth its own reward alike on people as on priest.

Neither the piety nor the wit of man shall be able to surpass the Book of Common Prayer of the United Church of England and Ireland. In the confession, devotion, the adoration, the supplications, the thanksgiving and praise of a people and nation, the voice therein is one, and that voice breathes nothing but what is scriptural : general, in the terms used, but peculiar and heart-searching in their application.

In putting forth the Book of Common Prayer as a public act, the Church has acted wisely as a mother towards her children in the house of her Lord : but in putting forth her children into the world, she would not be wise were she to attempt to keep them in leading-strings. She may exhort them not to rebel against her, nor to desert her as she groweth old. "Quit you like men in understanding, but belie not your birth, parentage, and educa-

tion. Be children in malice." Peradventure this little effort may show that her discipline is not that of a drill-sergeant, nor her pedagogues (children's guides) untaught in the school of Christ.

There is as much need for a *record* of prayer as there is for being able to give an answer when asked of the reason for our hope in Jesus as the Christ of God. Is it not absolutely necessary the people should be aware who it is to whom the officiating (priest *pro tanto*) minister is about to address himself, when supplicating for himself and his people, before they can, without distraction of mind, be prepared to give in an hearty "Amen?"

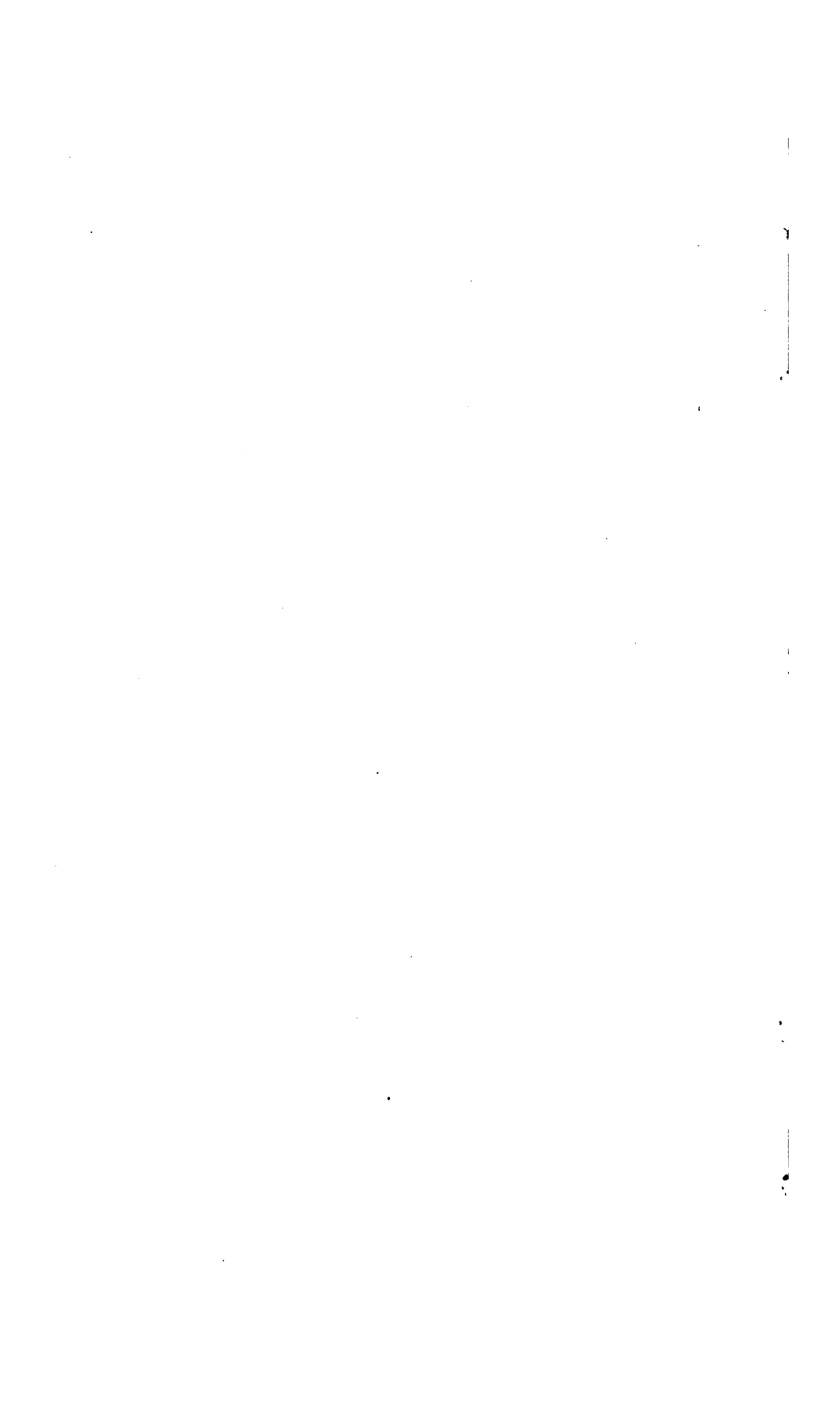
Prayer, like light and air, must be common to all, but it must also be peculiar; and our hearts when in prayer must be like the windows and doors, and even chinks in our houses, admitting light and air for each one in the house. Now, although no private person hath any right to prescribe for another as to the form or position of the windows in his neighbour's house, so long as they do neither overlook nor afford an opportunity to peer into their concerns, yet the reader is (as courteously as may be) asked to look through this window now opened to him, and say whether he doth not see the Sun of Righteousness rise through the mist, not mysteriously though majestically as the King of kings, yet with healing on his beams. And though the Eastern aspect bring his light too clearly to allow of longer slumber, let him not shift his quarters, but let him rather woo the awakening power of that light whilst yet it is day, for the night cometh when no man can work. Jesus Christ is still the same yesterday, to-day, and for ever. If the light of His truth offend, it is because therein we are made to see ourselves; it cannot be in Him that we find the offence.

Seeing, then, that He changeth not, should not we wish to be changed, ere that day come when the decree shall go forth, "He that is unjust let him be unjust still; and he which is filthy let him be filthy still?" (Rev. xxii. 11.) Let his Word work in us the great change, by the effectual operation of the Holy Ghost: let us lay down our arms and no longer resist Him (this resistance is a fearful power in the natural man); then with this change of mind will come a change of cares.

He that would behold the light of Jesu's face in joy must not now shrink from exposure to the light of his truth.

"By mercy and truth iniquity is purged; and by the fear of the Lord men depart from evil." (Prov. xvi. 6.)

It is proposed to publish these in Numbers, having one or more Psalms in each Number, and Ten Psalms to form One Volume.



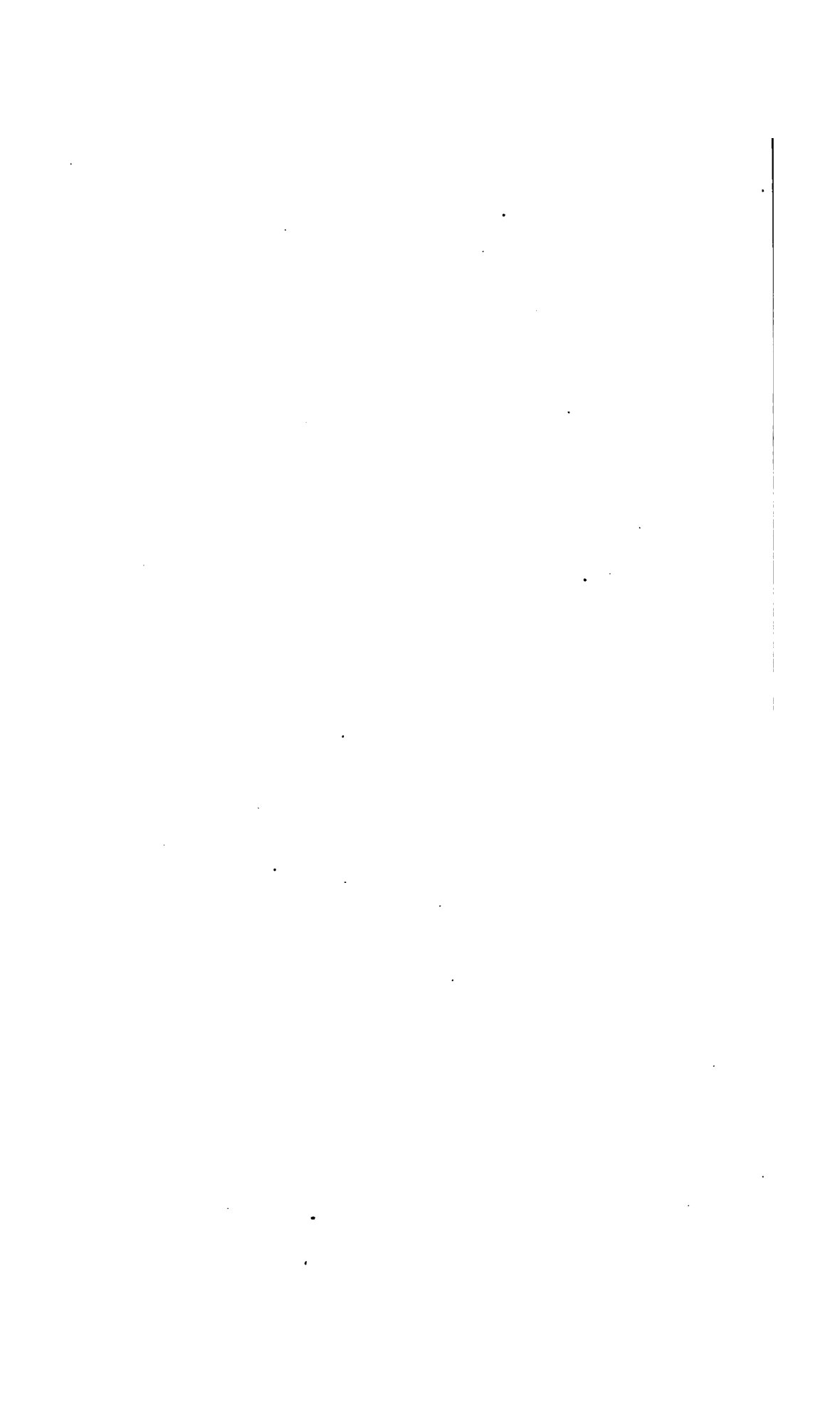
THE PSALMS,

TO

ΠΝΕΥΜΑ-ΠΟΔΟ-ΜΕΤΡΟΝ

OF OUR WALK.

“BRETHREN, I COUNT NOT MYSELF TO HAVE APPREHENDED: BUT THIS ONE
THING I DO, FORGETTING THOSE THINGS WHICH ARE BEHIND, AND
REACHING FORTH UNTO THOSE THINGS WHICH ARE BEFORE,
I PRESS TOWARD THE MARK FOR THE PRIZE OF THE
HIGH CALLING OF GOD IN CHRIST JESUS.”
(PHILIP. III. 13, 14.)



THE PSALMS,

TO

И НЕЙМА - П О Δ Ο - Μ Ε Τ Ρ Ο Ν

OF OUR WALK.

PSALM I. 1.

1. BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

TEXT.	MEDITATION.	TEXT.
" By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter ; choosing rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season ; esteeming	<p>EVEN a heathen could say, None doth suddenly become the most vile. But we must let the Word of GOD search deeper into the heart, if we would be made wiser than such teachers. Life and death are now set before us. David's experience of happiness and misery can only profit us as we look on Jesus, the Anointed One, and, as we look, find an increasing desire to have more of that mind which was in Him breathed into our spirit.</p> <p>The Creator hath, as it were, placed Himself in the hands of his creatures, and we have done unto him whatsoever we listed. Again, He hath ascended up on high, leading captivity captive, having obtained precious gifts for the children of men. He now calls on us to judge for ourselves betwixt the blessings He hath purchased for us, and the things the world hath to offer in their stead. Bearing in mind, however, that to judge of them is one thing, and to make the choice another.</p> <p>The contrast of these two gifts is not here set before us in their continuance, but in their inherent nature. So long as we are in the flesh, the natural man will give his vote in favour of sin ; but man's choice cannot alter the nature of things—God's grace</p>	" AND you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy & unblameable and unreprouvable in his sight."—Col. i. 21.

1. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

TEXT.	MEDITATION.	TEXT.
<p>the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward."—Heb. xi. 24.</p>	<p>can alter the nature of man. Man's apostacy cannot quench the love of the Creator towards the Beings He hath formed after His own image. True it is, "that by the fear of the Lord men depart from evil," but is it not equally true and comfortable also "that by mercy and truth iniquity is purged?" For, when the scales drop off from the eyes of the understanding, the light of God's Word maketh us to see the things which were once</p>	
<p>"For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."—Eph. viii. 5.</p>	<p>looked upon as our gain; now to be our loss; and the only token of God's favour which can now satisfy us, is, that we may be found of Him in Christ. The joy of one who is thus found of Christ is, that in Him he hath found God,—the fear—lest by any means he lose Him. That there is pleasure in sin is not denied; the only drawback to its full enjoyment—the consciousness that its nature is opposed to the love of God. He who hath lost this consciousness hath lost caste in the scale of his being. Is it nothing to believe that we are under the tuition of our Maker? Have we forgotten His patience, His forbearance? Have we dealt with our children in their luns and rebellions, as He hath borne with us in ours towards Himself, the maker of heaven and earth? Have we never in our hearts called Him a hard taskmaster?</p>	<p>"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, & without God in the world:</p>
<p>"For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquettings, and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you."—1 Pet. iv. 3, 5.</p>	<p>strewing pleasures in our path which He forbade our looking upon, much less to touch, and be blameless? Have we not envied the prosperity of the wicked? Have we not put on their indifference? The good Lord pardon His servant in these so great sins. He that in all sincerity and thankfulness can say, "I know that in very faithfulness Thou hast afflicted me," will also of His grace be enabled to offer the sacrifice of praise in that He left him not to perish nor to prosper in his sins. Let us be honest with ourselves, and in this spirit say before the searcher of hearts and trier of the reins, Lord, if thy servant sub-</p>	<p>"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."—Eph. ii. 12, 13.</p> <p>"Let us walk honestly, as in the day; not in rioting & drunkenness, not in chambering & wantonness, not in strife and envying.</p>
		<p>"But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil</p>

1. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

TEXT.	MEDITATION.	TEXT.
<p>“They would none of my counsel: they despised all my reproof.” — Prov. i. 30.</p> <p>“And when the woman saw that the tree was good for food, & that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.” — Genesis iii. 6.</p>	<p>mit not to the guidance of Thine eye, leave him not without bit and bridle.</p> <p>He who can unreservedly confess that he hath tasted of the good word of God, and of the powers of the world to come, will as unequivocally declare that for him to return to the world and follow its ways were death, his own deliberate choice. The power to choose becometh a very secondary consideration with one whose eyes have been opened to see the danger he hath escaped; whose nostrils have been filled with the choking stench of hell’s sulphurous flame; whose flesh hath been made to creep at the very thought of the worm which dieth not; and to know that whilst he thus was standing on the edge of the bottomless pit a hand was put forth to save!!! Say, O my soul, whose hand was this? Whose face didst thou behold when turning round to see? I saw Jesus the mediator between GOD and man, and I heard Him say, “Why wilt thou die? Turn, turn from the evil of thy ways, and drink of the waters of life freely, that thou mayest have life in ME, and live henceforth for me, and so be with me for evermore. Amen.” Men encourage each other in sin, and at first they require this encouragement, though ultimately they themselves may be found amongst those who hound their victims on to perdition.</p> <p>He who is enabled to say, “I can no longer keep company with you, O ye sons of Belial,” may hear the scoffer’s laugh grate upon the ear as he turneth his back upon his thoughtless companions: nevertheless his words may have pierced some hearts: who can tell! The effort in uttering them and in acting up to them is great, but the effect more, when the Lord useth them as arrows from His own quiver.</p> <p>At a certain meeting of those who laugh at the woes and the sorrows—who glory in the contentions, babblings, and wounds, without cause, of such as tarry long at</p>	<p>the lust thereof.”—Rom. xiii. 13, 14.</p> <p>“My son, if sinners entice thee, consent thou not.” — Prov. i. 10.</p> <p>“And as the ark of the Lord came into the city of David, Michal Saul’s daughter looked through a window, & saw King David leaping and dancing before the Lord; and she despised him in her heart.”—2 Sam. vi. 16.</p>

1. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

TEXT.	MEDITATION.	TEXT.
	<p>the wine, whose redness of eyes is not from weeping,—At such a meeting, the name of a certain nobleman was mentioned, and his desertion from their ranks was spoken of with sorrow, for, said they, “He was a right good fellow.” One of the party rejoined, saying, “But, after all, what if he be right?” A silence ensued. “He who spoke thus,” (thought another of the company,) “will not long continue of us.” Both he who spoke (a nobleman also), and he who thus thought, were snatched as brands from the burning. He who lamented the loss of their former companion was the oldest of the party.</p> <p>When once we have seated ourselves amongst the scoffers, we are in a fearful position. The actual cautery must be used; then, if this fail, we become as the clod which the fire hardeneth, but never can melt. Were it not for the actual misery we see—the positive evil that is continually witnessing against a world’s lost state—the pain, sorrow, privations, which so many are called on to endure—the physical and moral ills which appear to be co-ordinate with our nature, and which is indeed the common lot of our humanity,—we might join with our poet in saying, “All the world’s a stage, and men and women merely players.” We might treat the history of the Fall as a myth, and those who brought death into the world as mythological personages. But a fable will not quiet a conscience ill at ease, nor will the stoic’s lesson teach his disciple to walk the porch, with measured pace and slow, upon a gouty limb; when the burnt bone exudes its marrow from the kiln-dried joints, calcined into chalk by inward fires kindled at the altars of Epicurus: or what sardonic grin or ribald jest (even though it glare in the lurid blaze of wit, such as disgraces a Rabelais or a Sterne,) can change the emeralds of lust into jewels fit for the</p>	

1. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

TEXT.

MEDITATION.

TEXT.

Temple of the living GOD? Fools may now make a mock at sin, nevertheless sin is a dread reality. The sin-loving sinner may now deem it his advantage to be far—yea, he may even wish to be separated, from a sin-hating GOD; but when He calleth to judgment, what tongue can tell the anguish of that soul on hearing the command, "Depart from Me?" That same voice was once heard in the temple, saying, "Let us go hence;" but that is as nothing to this. The sad reality of the difference betwixt "*Then*," and "*Now*," will at that day be known, be seen, be felt. Therefore, let "now" be sought as the accepted time, whilst yet the Word is nigh.

But even in the present day the Christian hath the advantage. If in this world he hath tribulation, the scoffer cannot rob him of his joy. The patient Job could feel that he was suffering in the flesh much, but in his spirit more, from the cold reasoning of his friends, and from their covert judging of a brother in affliction; nevertheless, they could not shake his confidence in his covenant GOD and Saviour.

2. But his delight is in the law of the Lord; and in his law doth he meditate day and night.

TEXT.	MEDITATION.	TEXT.
<p>“If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, & abide in his love.” — John xv. 10.</p>	<p>If we can but take the Lord at His word, as we do the word of one in whom we place confidence and have trust, we shall find all that is here declared of that word; yea, more than heart had dared to hope for; and were it not for the declaration that “The cares of this world, as well as the riches thereof, do choke the Word,” we might conclude that the consolations of the Word were for one class, and the warnings for another class. But is it not written, “Godliness with contentment is great gain?” so that all who will receive the Word, and hide it in the heart, as a treasure sent from our heavenly Father, through His only-begotten Son, and by His Spirit, which is God the Holy Ghost, have a comfort, a joy, and a peace with God which the world can neither give nor take away. When the thoughts are occupied, time is little noticed, let the employment be what it may. If it be such as calls for little more than the exertion of the body, how much is the labour lightened by meditating on the Word of God. If the employment call only for the exercise and exertion of the mind, how much are the perplexities of the task unravelled and the thoughts lured into pleasing paths; and deep reasoning led to see more clearly into the vast profound of the wisdom of Him who sent His Word to lead us through the wilderness, up to Him who of God is made unto us wisdom, righteousness, sanctification, and redemption. Thus may we talk with Jesus by the way, and not be hindered nor let in our business (for they who run may read and listen), whilst He, with the loving-kindness of a brother, helpeth us in bearing the burden and heat of the day.</p>	<p>“Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food.” — Job xxiii. 12.</p>
<p>“Ye are my friends, if ye do whatsoever I command you.” — John xv. 14.</p>	<p>To live for the pleasures of the world bringeth, at the close of each day’s <i>toil</i>, a vacuity of mind which fresh pleasures only can fill up, and these, as they become stale, leave but a greater void, requiring larger supplies, until nature herself abhors</p>	<p>“Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts.” — Jer. xv. 16.</p>
<p>“I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation.” — Jer. xv. 17.</p> <p>“And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming.” — Genesis xxiv. 63.</p>	<p>To live for the pleasures of the world bringeth, at the close of each day’s <i>toil</i>, a vacuity of mind which fresh pleasures only can fill up, and these, as they become stale, leave but a greater void, requiring larger supplies, until nature herself abhors</p>	<p>“This book of the law shall not depart out of thy mouth; but</p>

2. But his delight is in the law of the Lord ; and in his law doth he meditate day and night.

TEXT.	MEDITATION.	TEXT.
<p>“ But he said unto them, I have meat to eat that ye know not of.”—John iv. 32.</p>	<p>the vacuum. For there is, even in a mere worldling, enough of mind left to make us despise a man of pleasure, one who followeth the world after the world hath ceased to follow him, when he hath lost the power or ability, but not the desire, to please himself, or to lead others. Such an one is of all worldlings the most despicable ; and when in retirement, having nothing but his own sayings and doings for his entertainment, truly his evening meditations are a sorry repast ; yea, the very youths themselves who are about to plunge into the same courses, despise and scorn the old rake and would-be youngster of forty years' standing. Of such a creature, however, the Lord can make His uses. Some youths, it may be, on hearing and seeing such a miserable end of prosperous folly, wickedness, and sin, will consider the way of life which is opening upon them, and calling to mind the early lessons of a fond and anxious mother—remembering, also, the precious moments when kneeling between her knees, the lips were taught to lisp the name of Father in prayer, or, sitting at her feet, they sang those Divine words—</p> <p>“ How shall the young preserve their way, From all pollution free ? ”</p> <p>Yes, the contrast of days thus begun, and that of the dreary end of days spent in the vain pursuit of pleasure, is surely enough to awaken serious thoughts in minds not wholly devoid of reflection.</p> <p>Strange, that the conviction of an inherent, an enduring distinction betwixt good and evil, should not naturally create in us a desire to shake off the one and cleave to the other. Few profess to love sin for sin's sake ; few that make an open boast of being the companions of libertines ; few that desire to continue of that sect to the end of their days, even though they were assured of a prosperous course in the race of iniquity. How, then, are we to account for the contempt which the</p>	<p>thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein : for then thou shalt make thy way prosperous, and then thou shalt have good success.”—Joshua i. 8.</p> <p>“ Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.” — John iv. 34.</p>

2. But his delight is in the law of the Lord ; and in his law doth he meditate day and night.

TEXT.

MEDITATION.

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world pours upon such as would make God's Word their rule of life?—especially where young men profess a desire after Godlikeness, or express a fear to sin lest they offend the Lord.

Why should we doubt those who say that they find the Bible a continual feast, an every day companion, a friend, a counsellor, who hath some fresh delight, some new idea to suggest ; some realizing power to impart ; something which in the evening of our day we can leave with another without loss to ourselves or detriment to those, on whom we would, that the gift of GOD should come ; and that they with us might also be made partakers of His grace : so that at the close of life, we might declare that there are greater riches and honours at GOD's right hand to bestow, than kings have to confer or friends to bequeath ?

Yes, the memory of the just is sweet ; there is no bitterness in the tear which falleth on the empty tenement of clay that so lately confined the spirit of our absent friend, wife, husband, child, brother, sister, departed in the faith of Jesus ; for He is Lord of Life.

3. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season ; his leaf also shall not wither, and whatsoever he doeth shall prosper.

TEXT.	MEDITATION.	TEXT.
<p>“Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink ; thou wouldest have asked of him, & he would have given thee living water.” —John iv. 10.</p>	<p>We are called on to exhort each other daily, it is true ; but it may be questioned whether sufficient attention is paid to the time and season in which we may expect to see the fruits of our exhortations, our example, or any other means we may have been using, for encouraging the root to strike and fix itself in the heart : we are neither to slack the hand nor cease the prayer in the work ; all of which must be done in faith : moreover, we should be careful not to extort a profession, but wait and watch for the due season in hope of a rich harvest. The smiting of the fig-tree, though it remind us of neglected opportunities, and though it be considered as the premonition of what so soon after befel the Jewish nation, yet we, dealing with our fellow-sinners will be wise in considering this awful manifestation of power, as a caution ; rather than as a sanction. The time of figs may yet come, and a “living dog is better than a dead lion.”</p> <p>A consistent walk and conversation will make deeper impression than much talking. O how unfit are we to be put in possession of the authority (how much less of the power), which Jesus as the Son of man received of the Father, and exercised amongst us, as one who came to minister rather than to be ministered unto. Man, placed in authority, and conscious of power, is a fearful being. Even though we had no other evidence of Jesus being more than man, the restraining of the power which He evidently possessed had been sufficient warranty for our belief in Him as the Son of God.</p> <p>Prayer is a powerful weapon in the possession of a believer ; use it, O ye anxious parents ; let the polish of its glittering blade be kept bright and untarnished, by the continual use of it upon your own spirits ; so shall ye, by His grace in whose school ye are taught, be enabled, in meekness and in patient perseverance, to watch</p>	<p>“And seeing a fig-tree afar off having leaves, he came, if haply he might find anything thereon : and when he came to it, he found nothing but leaves.</p> <p>“And Jesus answered & said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.” —Mark xi. 13, 14.</p> <p>“When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.”—Is. xli. 17.</p>

THE UNIVERSITY OF CHICAGO
DIVISION OF THE PHYSICAL SCIENCES
DEPARTMENT OF PHYSICS

PHYSICS 455
LECTURE 11
THERMODYNAMICS
REVIEW

1. The first law of thermodynamics states that the change in internal energy of a system is equal to the heat added to the system minus the work done by the system. Mathematically, this is expressed as $\Delta U = Q - W$.

2. The second law of thermodynamics states that the entropy of an isolated system never decreases. This can be expressed as $\Delta S \geq 0$.

3. The third law of thermodynamics states that the entropy of a perfect crystal is zero at absolute zero temperature.

4. The Helmholtz free energy is defined as $F = U - TS$, and the Gibbs free energy is defined as $G = U - TS + PV$.

5. The Maxwell relations are a set of equations that relate the partial derivatives of the thermodynamic potentials. They are:

- $\left(\frac{\partial T}{\partial V}\right)_S = -\left(\frac{\partial P}{\partial S}\right)_V$
- $\left(\frac{\partial T}{\partial P}\right)_S = \left(\frac{\partial V}{\partial S}\right)_P$
- $\left(\frac{\partial S}{\partial V}\right)_T = \left(\frac{\partial P}{\partial T}\right)_V$
- $\left(\frac{\partial S}{\partial P}\right)_T = -\left(\frac{\partial V}{\partial T}\right)_P$

6. The equation of state for an ideal gas is $PV = Nk_B T$.

7. The heat capacity of an ideal gas is $C_V = \frac{5}{2} Nk_B$ for a diatomic gas and $C_V = \frac{3}{2} Nk_B$ for a monatomic gas.

8. The entropy of an ideal gas is given by the Sackur-Tetrode equation: $S = Nk_B \left[\ln \left(\frac{V}{N} \right) + \frac{3}{2} \ln \left(\frac{mU}{2\pi N} \right) + \frac{5}{2} \right]$.

9. The partition function for a diatomic gas is $Z = \left(\frac{2\pi mU}{h^2} \right)^{3/2} \frac{V}{N} \left(\frac{2\pi I U}{h^2} \right)^{1/2} \frac{1}{N} e^{-U/(2k_B T)}$.

10. The heat capacity of a diatomic gas is $C_V = \frac{7}{2} Nk_B$ at high temperatures and $C_V = \frac{5}{2} Nk_B$ at low temperatures.

3. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

TEXT.	MEDITATION.	TEXT.
	<p>whilst he fixes the gaze of the astonished and admiring multitude on his own elaborate and ricketty palace; ready at every breeze to fall and grind them to powder beneath its ruins. It pleases a wise and honest Master-builder to be questioned by his employer and by the passers-by also, concerning the foundation on which his building stands: more especially when he perceives that the questioners are attracted by the stupendous nature and true magnificence of the work he has in hand. It is an indirect testimony to the boldness of the undertaking, and perfect harmony of the design and plan on which he has hitherto been working. In the integrity of his heart he therefore is enabled to say to these inquirers, Sirs, the foundation is a rock, and that rock is Christ. Yea, if ye will not believe my word, go down into the vaults below, where the dead in Christ sleep, and see, and judge for yourselves.</p>	

3. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

TEXT.	MEDITATION.	TEXT.
<p>“But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty.”—Matt. xiii. 23.</p>	<p>for the effect of the prayer of faith upon the hearts of those in whose lives your own are wrapped up. What greater reward than a brother gained? What worldly prosperity equal to the result of earnest, persevering, faithful, affectionate prayer in the behalf of beloved children? Now, where this assurance has been well established, we shall the more continually be looking to the foundation on which our hope of success is built: having no confidence in ourselves, a fuller, a more perfect and well-grounded faith in another, is the more needed. Thus to look to our foundation, is not the laying of it again; our own misgivings, yea, our very assurance, will call for minute and close inspection. Misgivings of a true character spring rather from a view of the weight, the greatness, the splendour of the work, than from a consciousness of our own insufficiency and unworthiness; neither can assurance rest securely but on the Word of GOD only. When we look to ourselves we grope in the dark: when we build on any other foundation than that laid on Christ we are building castles in the air. 'Tis for the work, not the foundation, that we tremble; and the foundation is kept continually open to inspection, because, when anything appears faulty in the building, the search must begin from the first stone we have laid on it, and ceaseth not until we find where the error first began; then what loads of rubbish must be carted away, what quantities of hay and straw must be burned, before we can take a clear and satisfactory view of this great mystery—the Lord our Righteousness; GOD manifest in the flesh!!! Other foundation can no man lay. Howsoever beautiful, howsoever commodious, howsoever magnificent the building may appear in the eyes of men, woe, woe, woe, to the faithless builder who hideth the foundation from the view;</p>	

3. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

TEXT.	MEDITATION.	TEXT.
	<p>whilst he fixes the gaze of the astonished and admiring multitude on his own elaborate and ricketty palace; ready at every breeze to fall and grind them to powder beneath its ruins. It pleases a wise and honest Master-builder to be questioned by his employer and by the passers-by also, concerning the foundation on which his building stands: more especially when he perceives that the questioners are attracted by the stupendous nature and true magnificence of the work he has in hand. It is an indirect testimony to the boldness of the undertaking, and perfect harmony of the design and plan on which he has hitherto been working. In the integrity of his heart he therefore is enabled to say to these inquirers, Sirs, the foundation is a rock, and that rock is Christ. Yea, if ye will not believe my word, go down into the vaults below, where the dead in Christ sleep, and see, and judge for yourselves.</p>	

4. The ungodly are not so: but are like the chaff which the wind driveth away.

TEXT.	MEDITATION.	TEXT.
<p>"In the house of the righteous is much treasure: but in the revenues of the wicked is trouble." — Prov. xv. 6.</p>	<p>Though one have found pleasure or even profit in sinful courses, have there not been moments of painful reflection, when from the height of our prosperity or from the maddening vortex of our sinful pleasures, we were given a foretaste of the sting of death? and do not these unheeded moments now weigh upon the soul like mountains? Under such convictions have we been made to cry, "Is there no balm in Gilead?" and do not the wicked witticisms of the sons of Belial now grate upon the spirit, when we remember how they were used to stifle conscience, and to make the heart harder than the nether millstone, having the mark of the devil burnt into the seat of our affections like the characters on the bricks of Nineveh? save only that the writing cannot be misinterpreted nor mistaken as to its Author. Say, O my soul, whence arise these questionings? come they from bitter experience, or from idle fancies; but above all, canst thou say, they come from the conviction of sin by God the Holy Ghost? If so, wilt thou not own Him the comforter, showing thee other ways of peace than what the world would provide; though with His two-edged sword He cut thee to the quick? Yes, sweet are the wounds of the friend, but the kisses of the enemy are deceitful. Now I can perceive that I had a lie in my right-hand; now I am made to tremble on seeing how near it was to hatching-time, ere I summoned resolution to cast away the cockatrice-egg I had so long nestled in my bosom. Oh, fool! thou couldest fear the ridicule of the world more than the wrath to come. Oh, thoughtless folly! Oh, wonderful infatuation, that could have kept the Lord of life so long waiting at the door, so continually knocking at thine heart for admission there! But how to express the patience of Him who would take no refusal. Angels know not, and man wants language to give utterance to the feelings</p>	<p>"Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." — 1 Tim. vi. 5.</p>
<p>"Whose fan is in his hand, & he will thoroughly purge his floor, & gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." — Matt. iii. 12.</p>		

4. The ungodly are not so : but are like the chaff which the wind driveth away.

TEXT.	MEDITATION.	TEXT.
<p>“The field is the world ; the good seed are the children of the kingdom ; but the tares are the children of the wicked one ; The enemy that sowed them is the devil ; the harvest is the end of the world ; and the reapers are the angels.</p> <p>“As therefore the tares are gathered & burned in the fire ; so shall it be in the end of this world.”—Matt. xiii. 38—40.</p>	<p>of the heart, where Jesus reigns triumphant over all.</p> <p>To sit contented under the weight of sin, saying we feel not the burden, is to hear with a careless ear of what passed in the hour of His agony, when the Son of man was bearing the weight of our sins, pressing even unto death upon His soul ; there is, moreover, a hardening process in this careless hearing of such awful things, which insensibly leads to boasting of what we should be most ashamed—indifference to the cross and passion of “The man of sorrows ;” whose only cause of grief springeth from what He feels for us ; nor can this indifference lead to aught but proud Infidelity. Yes, the proud, unfeeling, reasoning Infidel may have his hour of ease, and like the herd of deer, may butt at and drive away the hunted and the stricken brother ; nevertheless, like them, shall be the unbelieving multitude when the lion cometh, and there is none to deliver. Even now, this pride of place, the boaster’s glory, may be brought low : for his infatuation is nothing more than the indolent determination of another Sardanapalus, or the sensual beastiality of an admired Antony. It hath not even the poor glory of the hero-worshipper dying for the god of his idolatry.</p> <p>To believe, or rather to persuade oneself that there is no way of escape, is the token of a mean and dastardly spirit, and not that of virtue (valour). “I dare do all that may become a man,—who dares do more is none,” is a very beautiful saying. But the daring in a follower of Jesus,—is to confess Him man’s master, before a gain-saying world ;—To deny Him, our shame. The humble follower of the Lamb is ever the first to acknowledge, that in thus confessing Christ, he perceives himself, indeed, to be more than man.</p> <p>We might naturally conclude, that decaying strength, hollow friendships, frequent warning, unmistakable tokens of God’s displeasure : all these might suffice to show</p>	

4. The ungodly are not so: but are like the chaff which the wind driveth away.

TEXT.	MEDITATION.	TEXT.
	<p>us our folly, and awaken us to such a sense of our danger as to arrest us in the downward course, and turn us off the broad road to destruction. But is it so? GOD knoweth, and the heart which knoweth its own bitterness knoweth, that neither the fear of punishment; nor the known and acknowledged vengeance of an offended Creator, is that which worketh in the believer's soul the change of life, and hatred of sin. The dread of wrath, of judgment to come, may make us tremble, and may put a momentary restraint upon us, whilst the sound of some word is yet fresh on the ear; but it is the love of Jesus alone which can fix that word in the heart. True, His fear must first restrain, but, equally true, 'tis His love must constrain. The patience, the meekness, the persevering importunities of the Son of GOD; the bowels of His mercy and His love,—these are they which win the soul back to Himself, and by which we are created anew in the image of GOD's dear Son, seen and known among us as the Son of man.</p> <p>“Thy gentleness hath made me great.”— 2 Sam. xxii. 36.</p>	<p>“Have I any pleasure at all that the wicked should die? saith the Lord GOD, and not that he should return from his ways and live?”— Ezek. xviii. 23.</p>

5. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

TEXT.	MEDITATION.	TEXT.
<p>“Blessed is he that waiteth and cometh to the thousand three hundred & five & thirty days. “But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.”—Daniel xii. 12, 13.</p>	<p>CONCISE as is this Psalm, it appears to embrace the whole scheme of redemption. The need of the purchase—we being sold under sin; the price to be paid—the blood of Emmanuel, the alone righteous One; and the sure and lasting effect of faith in that blood upon the soul of every believer in the name of Jesus. The mode of the Lord’s dealing is seen, as by Moses from Mount Pisgah, from the beginning to the end, including the first and second resurrection. The process of judgment during the millennium; the governance of the King of Israel during that period, and the final overthrow of the wicked.</p> <p>It also shows the eternal severance betwixt good and evil, as an immutable decree, which time cannot alter, nor any circumstances whatsoever blend and amalgamate, into one common nature.</p> <p>Man’s love of sin cannot change the character of his Creator, and make Him a partner in our enjoyment of sin, though His love toward man hath constrained Him to take part in our humanity; to the end, that in His sufferings for our sins and in the shedding of His blood, He might purchase for us a release from the bondage of corruption, and so establish the peace of GOD in the heart, and reunite us unto the FATHER in Himself. Be it remembered, however, that two cannot walk together except they be at one with each other. The promise to the believer in Jesus is, “Sin shall not have the dominion over you.” Are we, then, walking in the light and faith of this promise? Let us be honest with ourselves. Say, if we could escape the doom of the devil, would we much care about his having the dominion over us? Do we care to know, and to keep the distinction clear between the devil as the Evil One, and the devil as Satan? the adversary? in short, can we call him our adversary? Should we like to hear him claim us as his own in that</p>	<p>“And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”—Matt. xxv. 40.</p>
<p>“But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.”—Rev. xx. 5.</p>		

5. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

TEXT.	MEDITATION.	TEXT.
<p>“Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”—<i>Rev. xx. 6.</i></p>	<p>day when Jesus, as the Son of man, shall sit on His throne, and, by his silence, set His seal to the validity of the claim? I trow not. Why not now let Jesus cease from being our Adversary,—why not agree with Him quickly, whilst we are in the way with Him? Must it still be said of us also, “Ye do always resist the Holy Ghost?” Is there no fear lest this stiffness of neck become chronic—a sinew of brass? We have no security but in Him; He is our Goel. He can make us partakers of His righteousness. By this righteousness we stand or fall; by it we must now judge ourselves, for by it only can Satan be silenced in that day. If, in that great and terrible day, when God shall arise to shake terribly the earth, we would not be shaken off from the presence of the Lord and the company of his saints, we must not only shake off old and worldly habits and companions, but must suffer ourselves to be shaken out of every other confidence but that which is based on the righteousness of Christ. Thus we shall stand in the judgment, not only pardoned, but acquitted, and thus are we admitted into free communion with the congregation of the righteous, we shall hear the sentence of acquittal from the lips of Jesus Himself, saying, Well done, good and faithful servant, enter thou into the joy of thy Lord. This is no fabled Elysium; it is the rich endowment of the Father’s love bestowed on His only begotten Son; the heavenly inheritance; it is that joy which enabled Jesus to set His face as a flint when going to Jerusalem to be lifted up from the earth, and so to draw all men unto Himself: with this hope, which in Him was full assurance, set before Him as His joy, He endured the cross, and despised the shame thereof. His sufferings were real, and <i>alone</i>;—He suffered once for all. The agony of His soul and spirit were such as no created being could have sustained: they were voluntary,</p>	

5. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

TEXT.	MEDITATION.	TEXT.
<p>“ And cast ye the unprofitable servant into outer darkness : there shall be weeping and gnashing of teeth.” — Matt. xxv. 30.</p>	<p>though not self-inflicted. The pain and agony were positive, though the cause thereof was relative. Now there is enough in the world and in ourselves to show us that pain of body and agony of mind are substantial miseries; and believing that the stinging cause of such sufferings hath been taken away, we can the more readily, yea, cheerfully, submit to the discipline they are purposed to subserve. Since then, the sufferings of our Lord were substantial, so also must be His joy; there is this heart-touching distinction, however, between His sufferings and His joy:— These, in their substance, He endured alone; That—By His Spirit, the Comforter, He communicates to all His brethren. Be it remembered, the converse is equally obvious, though as yet but seen and felt in the shadow. A shadow which goeth before hath a substance which must follow.</p> <p>There is, in such a scheme for the recovery of man from the bitter effects of his fall, much love in exercise; but do we not also perceive in it the wisdom of foreknowledge made manifest? Doth not the whole plan so bear upon our present condition as to call into action the highest faculties of the reasoning power of the mind and spirit of an intelligent being, who, as a creature endued with reason, cannot but feel himself subjected to One higher, and, he fain would believe, better than himself, or than any he hath heard of, or with his own eyes seen, amongst the mere children of men. God the Holy Ghost vouchsafeth to be our teacher,—it is He which maketh the simple wise unto salvation, through the faith which is in Christ Jesus. But a time will come when this faith will cease, and unaided reason herself shall be made to subscribe to the truth as it is in this same Jesus. But then is the time of this world's woe.</p>	<p>“ And He said unto me, I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things, and I will be his God, and he shall be my son.”—Rev. xxi. 6, 7.</p>

6. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

TEXT.	MEDITATION.	TEXT.
<p>"Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men." — Prov. viii. 30, 31.</p>	<p>Now let us reason together on this great concern, seeing that Christ vouchsafeth to be our teacher; as God, in wisdom, in righteousness, in sanctification, in redemption; as the Son of man, in all the sympathies of a brother, in all the affections of a sinless man. He layeth aside His glory, He hideth His power, so that we may retain our presence of mind, and not be troubled at His presence, but receive His words, and understand that we now need no other Mediator between us and the Father than Jesus, the God-man.</p> <p>The mind is capable of being awakened to such a perception of goodness as to see that therein is something to be found worthy of all acceptation; and though there be a struggle to obtain the mastery over the evil that is in ourselves, so that that goodness should have the pre-eminence, yea, though our efforts be so far crowned with success, as to make it plain that our warfare is but begun, and that this earnest of the Spirit is a token to us of a renewed life.* For we have to hold fast that which we have got, and, in proportion as we value the possession, the more clearly shall we perceive how easily it might be lost; added to this, the judgment and discretion needed in the use of the blessing; the singlemindedness, the singleheartedness, the integrity, the zeal, the patience, in persuading others of the goodness of God; above all, the careful watchings to keep down self, and exalt Christ. For He only is good. All these, doubtless, are difficulties, and are not pleasing to the flesh, yet do they not serve to the removing of the veil from before the eyes of our understanding, making us acknowledge that the deadness could not have been in the Giver of Life, nor the deficiency in the gift itself? Are we not then bound, as creatures capable of</p>	<p>"And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—Matt. iii. 17.</p>
<p>"That I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which</p>		

* Words, such as Regeneration, which have given rise to endless controversy, are carefully avoided. An unmistakable sign of new life is of far greater moment than a knowledge of the time when that life began in any of us. May we not think with Calvin, and act with Arminius?

6. For the Lord knoweth the way of the righteous : but the way of the ungodly shall perish.

TEXT.	MEDITATION.	TEXT.
<p>is through the faith of Christ, the righteousness which is of God by faith." —Phil. iii. 8, 9.</p>	<p>reasoning, to reason out the cause of these contradictions, and get at their root ; or is it worthy of man, who evidently is the first in dignity of created beings on the earth, to say, " We see and acknowledge the deficiency, but there is no remedy ? " Is there none to answer the question, " Who shall show us any good ? " Is there not One who hath promised to help us through the struggle, and to bring us off more than conquerors ? Can this be denied by any who have heard the name of Jesus ?</p> <p>It is not in man, nor, indeed, is it for man to be the judge as to what is good or what is evil. If man's <i>arbitrium</i> in so grave a matter were to be the law, the rule of virtue and vice would vary according to the power, will, or taste of such as have rule for the day. Indeed, though we admit that the powers that be are ordained of God, yet the most absolute tyrant fails to reach or touch the will of the meanest slave in his dominions. There is in us, not only a reluctance against another's will being made the law of our lives, because of a rebellious spirit, but also because there is yet to be found in us a sense of shame, which neither the tyranny of a ruler, nor the greater tyranny of custom, can wipe out. The mind of the infant is not as a sheet of blank paper ; he soon perceives that he is come into a troublesome world, nor is he long before he learns deceit. To cultivate the knowledge of good and to eschew the practice of evil, is a duty which every parent oweth to his children, and this duty we are taught by our heavenly Father Himself, in having sent us His Holy Spirit for our teacher, and in having given us His Son to be our great example. If we fear the violence of another, or shrink from that which we have found in our own besetting sin ; if we fear the blandishments of pleasure, or the seductions of a world lost in the wicked one, are we to be blamed for cutting them off, or scoffed at for separating ourselves from</p>	<p>" Nevertheless, the foundation of God standeth sure, having this seal, The Lord know-</p>
<p>" Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them : and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel." —Isa. xli. 16.</p>		
<p>" Fools make a mock at sin :</p>		

6. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

TEXT.	MEDITATION.	TEXT.
<p>but among the righteous there is favour."—— Prov. xiv. 9.</p>	<p>them? and, if the world deride and hate us for so doing, is not this their own condemnation? Now, seeing that such separations amongst the societies of men are not contrary to right reason, who shall be able to open his mouth against the Son of man in that day, when, judging the folk righteously and governing the nations on the earth, He separates the righteous from the wicked, even as a shepherd separates his sheep from the goats?</p>	<p>eth them that are his. And, Let every one that nameth the name of Christ depart from iniquity."--2 Tim. ii. 19.</p>

1. Why do the heathen rage, and the people imagine a vain thing?
2. The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed.

TEXT.	MEDITATION.	TEXT.
<p>“For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, & Pontius Pilate, with the Gentiles, & the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.” — Acts iv. 27, 28.</p>	<p>A prayer from the Righteous Man hath been put up and accepted in behalf of the Jewish people. Their excuse is made for them and for their rulers. “They did it ignorantly, as did also their rulers.” But for us Gentiles, from Pontius Pilate and his soldiers down to Charles IX. of France, his advisers and assassins; and from them to this very day, the question “What is truth?” is as pertinent, and should be as heart-searching as when it was first demanded by the haughty Roman Governor and unjust judge. We need not trouble ourselves much about the kings of the earth nor the rulers, no, nor about the malicious counsels of other high priests and <i>soi-disant</i> Christian majesties. We may indeed tremble when we see how easily these can bound the multitudes to deeds of blood in the name of the Lord. Jesus’ answer sufficeth the believer: “I AM THE TRUTH.” The powers that be are ordained of God, and the heathen who have not heard that Jesus is the Anointed One, are a law unto themselves. But this is that very thing concerning Jesus that we have to contend for and maintain, and is the question which belongs to ourselves, our families, our fire-sides, and our home altars.</p>	<p>“And he sent them to Beth-lehem, and said, Go & search diligently for the young child: & when ye have found him bring me word again, that I may come & worship him also.” — Matt. ii. 8.</p>
<p>“Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. But ye have a custom, that I should release</p>	<p>It were not difficult to allegorise the whole process of Christ’s coming in the flesh, from the manger to the cross, but that Jesus is set before us evidently crucified for our sins. This offering of himself He made once for all; yet we find ourselves more ready to ask why He thus offered himself, than to inquire why we are such fools as not to believe it. However cruel the conduct of Herod in the massacre of the children, we are not surprised at the deed of blood; nor do we wonder that men should be found ready for such work; and why? Because we know that such things are natural to men</p>	

1. Why do the heathen rage, and the people imagine a vain thing ?

2. The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed.

TEXT.	MEDITATION.	TEXT.
<p>unto you one at the passover : will ye therefore that I release unto you the King of the Jews ? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber."—John xviii. 38—40.</p>	<p>in power who have no law but their own will ; nor are ready hands ever wanting to do their bidding. Those also who cannot understand how a new-born child may become an object of terror and of hatred to us when opposed to this will, will doubtless also laugh at the idea of flying from the wrath of the Lamb. Nevertheless, thus it is written, and so shall it be in "that day."</p> <p>There is, however, little profit in thus judging a Pontius Pilate, or a Herod, if we cannot draw a lesson from the record of their sins, in reference to our ourselves. We know little of the power of an un-renewed will, if we know not that whilst we can make the knee and head to bend and bow to the name of Jesus, and the tongue to call Him Lord, there is a lurking desire in the heart to strangle his grace at its birth, not suffering Him to be formed in us the hope of glory. But whilst we bring under notice the deep heart-searchings of a mind that thinks ; is there no wound inflicted from the careless ingratitude of the unthinking multitude for having escaped the tyrannous abuse of power, and the bloody rites of the Druids' grove ? Thus may the cruel expediency of a Roman Governor, when judging betwixt an innocent man and a priest-ridden people, be considered and profitably applied ; so that, whether as regards the unthinking multitude, or the cold-hearted insensibility of the formal worshipper, the question remains unanswered, or resolves itself into this Catholic condemnation—"They hated me without cause."</p> <p>To be a witness for Jesus is a sure road for bringing us into contempt and hatred with the world. The benefits conferred on the world by Jesus, are not laid at the foot of his cross, but are heaped upon the altars of our proud, unaided reason and intellectual powers ; nor are</p>	<p>"But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness ;</p> <p>"But unto them which are called, both Jews & Greeks, Christ the power of God, and the wisdom of God.</p> <p>"Because the foolishness of God is wiser than men ; and the weakness of God is stronger than men."—1 Cor.i. 23—25.</p>

1. Why do the heathen rage, and the people imagine a vain thing?

2. The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed.

TEXT.	MEDITATION.	TEXT.
	<p>we slow to believe that we arrive at this greatness in spite of the trammels of such humiliation, as this faith in Him would of necessity enforce ; rather than by what He hath done for us in abolishing death. Contempt, however, is but the prelude to another fearful outbreak of ill-suppressed hatred. As regards the outward and visible Church, the judgment will begin there. And in those days of judgment, as regards the Israel of God, their assurance that the Lord reigneth may lawfully be based on their own experience ; for in those troublous times there will be little opportunity of saying more than—" I know that my Redeemer (Goel) liveth."</p>	

3. Let us break their bands asunder, and cast away their cords from us.

TEXT.	MEDITATION.	TEXT.
<p>“But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.”— Luke xix. 14.</p>	<p>That there is a fearful conflict still going on betwixt good and evil, everything around us and within us doth too clearly show, to admit of a doubt. Now, although we may, by various appliances (and means are never wanting), stifle that which cometh from within, yet is the fire there. Man cannot persuade himself that he is not a responsible being, and that he has no account to settle with One higher than any king on earth. Hitherto he may be considered as a mere tool, but, if so, who are the workers? and which side is to prevail? “The wish,” in too many, “is father to the thought,” in such as would believe that evil will have the day. There are many who even now can believe that Jesus of Nazareth was crucified, who secretly wish to dismiss from their thoughts the evidence of Jesus, the Christ of God, being risen from the dead; being aware that a saving knowledge of this fact must bring us under the power of His resurrection even in this life; whilst we wait for the adoption, to wit, the redemption of our body: they can account for His being crucified, as one whose opinions were disturbing the public peace, much in the same way they do for the murder of Julius Cæsar. The false friendship of a Brutus is lost sight of in his greater love of Roman liberty; the injustice of the judge, in the prudence of the governor, who feared an uproar amongst the people, if he persisted in letting an innocent man go. But they will not see that a greater than Cæsar was there, even though the Roman people, republic and empire, have passed away. Yea, many there be who do even now mourn over the fallen greatness of that iron sway, who can neither rejoice in the liberty wherein Christ doth make His people free, nor yet see that it is His righteousness which exalteth a nation.</p> <p>It is not that there ever had been a</p>	<p>“And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.”— Rom. i. 28.</p>
<p>“And as he journeyed, he came near to Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.”— Acts ix. 3—5.</p>		

3. Let us break their bands asunder, and cast away their cords from us.

TEXT.	MEDITATION.	TEXT.
<p>“ And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? “ And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.”—2 Cor. vi. 15, 16.</p>	<p>doubt as to which of the twain—good, or evil—should have the pre-eminence, but how mankind were to be made instrumental in establishing the supremacy of good, seemed a hopeless vision. As an intelligent being, he can reason out the moral beauty of holiness, but when he would practise it in himself, or enforce it upon others, save by example, he perceives how little he can effect even over his own will, under the most careful watchings; whilst over others, matters are made worse when force is applied. But is it not an absurdity to suppose that such a state of things should be suffered to remain; and if men will resist, and chafe, and rebel, under the restraining influences of the Gospel, what authority can be brought effectually to bear upon the madness of the people? The very consciousness of not being under the influence of the truth raises in us a devilish spirit to overthrow the whole scheme of salvation.</p> <p>Now, what David foretold so long before it came to pass, hath actually been perpetrated upon the sacred person of our Lord; and although it is nearly nineteen hundred years since that deed of blood was permitted, is it the mere ravings of a misanthropist, or the morbid sentimentality of a pietist, to say that the natural man is still as unwilling to have this same Jesus for his Lord, and moreover as fully prepared to follow in the train of any pretender that calls him to the slaughter of our fellow-sinners in the name of Christ and His religion? We (both individually or collectively as a nation) may sit indifferent to the cause of truth, until no other remedy remain but actual war. Nevertheless, these indifferent ones, in that day of strife, will be the least prepared to meet the sufferings of the conflict indifferently. It is in peaceful times that the proud are valiant against the Lord, but when the oppressor is in power, these dare not so</p>	<p>“ I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.”—John v. 43.</p>

3. Let us break their bands asunder, and cast away their cords from us.

TEXT.	MEDITATION.	TEXT.
	<p>much as wag the tongue in defence of what they know to be truth: yet when one would persuade them of the love of Christ, or endeavour to show forth the beauty of holiness, immediately they are offended. They despise, reject, scoff, and hate in their hearts their best friends, and the nearer these friends are to them in blood, the deeper rooted is their enmity.</p>	

4. He that sitteth in the heavens shall laugh ; the Lord shall have them in derision.

TEXT.	MEDITATION.	TEXT.
<p>“ Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.”—Acts v. 31.</p>	<p>Between the final destruction of the world by fire, and the total overthrow of the enemies of the Anointed One, there must be an intermediate process of judgment. Retributive justice will be seen, felt, and acknowledged as such ; without man’s judging his brother, on the one hand, and the impossibility of denying it, on the other. “ This is the LORD’s doing, and it is marvellous in our eyes.” The Word of God is sufficiently explicit on this head ; reserving, however, the time for this manner of proceeding altogether in the Father’s hands, and the place for carrying it out (so far as we can see,) is held in abeyance. This is a question on which there must be differences of opinion. In this political economy we may trace the wisdom of the Most Highest, and the search ceases to be speculative, only when the spirit of our inquiry resteth upon the faith which assureth us that Christ is come in the flesh. Thus is our humanity brought into conjunction with His divinity. A position more within the comprehension of our reason, than the conjunction of His Deity with our humanity. Now when we can appreciate this reunion we shall the more readily acknowledge such faith to be the gift of God, and worthy of the Giver.</p> <p>We have seen the sorrow of our Lord in His tears, we must partake of that sorrow from the consciousness of indwelling sin in ourselves, as the cause for those tears. To be alone in the world, as He was, without the sympathy of a brother, in His utmost need. When He was praying, his disciples were sleeping. They could not watch with Him one hour. The substantiality of all He did and suffered in the flesh, and that for our sins, must be believed on before we can have established in our heart a right hatred to sin ; before the spirit within us quail and tremble under the bare idea of being subjected to the</p>	<p>“ Let this mind be in you, which was also in Christ Jesus : Who, being in the form of God, thought it not robbery to be equal with God : But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men :</p> <p>“ And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.</p> <p>“ Wherefore God also hath highly exalted Him, and given Him a name which is above every name :</p> <p>“ That at the name of Jesus every knee should bow, of things in hea-</p>

4. He that sitteth in the heavens shall laugh ; the Lord shall have them in derision.

TEXT.	MEDITATION.	TEXT.
<p>“ But ye have set at nought all my counsel, and would none of my reproof : I also will laugh at your calamity ; I will mock when your fear cometh.</p> <p>“ When your fear cometh as desolation, and your destruction cometh as a whirlwind ; when distress & anguish cometh upon you.”— Prov. i. 25—27.</p>	<p>scorn and derision of the meek and lowly Jesus.</p> <p>David had never dared to have thus written of his Lord but under the sanction of God the Holy Ghost. We might have been blameless in supposing him to have written under the impulse of personal feelings against his own enemies, were it not for the interpretation of the same Holy Ghost when He spake by the mouth of his servant Peter. But the whole prophecy in this Psalm ceases to be a matter of speculation, or mere conjecture, when we consider the part our Lord has taken, and in Himself so fully and literally accomplished.</p> <p>The key which admits us into the council-chamber of our Creator's wisdom is faith ; but it may be asked, What hath led us to the door thereof ? Is it a vain desire after that wisdom which shall make us of renown amongst our fellows ? Or to know for a certainty how GOD can be just toward himself, and yet the justifier of all that put their trust in His name ? Have we counted the cost before putting the key in the door ? Do we know somewhat of the reproaches of Christ ? Have we in the strength of the Lord set the face as a flint ready to bear up against a further trial of our faith ? Do we so far understand the scheme of salvation as to perceive, how much we need the grace of meekness to meet the rationality of a contumacious philosophy, with the wisdom which cometh from above ? Are we able to silence the rationalist, and yet in ourselves be abased ? If so, then let us draw his attention to the folly, the danger, and the wickedness of his position. What are the bands which thou, O man, in thy madness hast broken ?—The fear of GOD. What hast thou gained by this usurped liberty ? The liberty of the libertine ; the pleasure of pleasing thyself ;—How long is this to last ? just so long as thou canst say, Let us eat, drink, and be merry.</p>	<p>ven, & things in earth, & things under the earth ; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”— Phil. ii. 5—11.</p> <p>“ Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost : as your fathers did, so do ye. Which of the prophets have not your fathers persecuted ? and they have slain them which showed before of the coming of the Just One ; of whom ye have been now the betrayers and murderers : who have received the law by the disposition of angels, & have not kept it. When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy</p>

4. He that sitteth in the heavens shall laugh; the Lord shall have them in derision.

TEXT.	MEDITATION.	TEXT.
	<p>Now let me finish the sentence for thee, —“For to-morrow we die,” saith the heathen. He may be ignorant of the true nature of death, and so must thou be also, unless thou knowest savingly that Jesus hath brought life and immortality to light. Dost thou then envy the poor heathen his ignorance? Be honest with thyself, be just towards thy Saviour. Confess that it is far otherwise than pleasing to the flesh to hear that Jesus hath done this great work for us. Surely thou hast had thy liberty long enough to make thee feel the hard service of the devil. Add not sin to thy folly by casting away the cords which still may serve to bind thee up again in the life of Christ; for if thou dost, assuredly the evil One lieth crouching at the door of thine heart ready to spring upon his prey, to bind thee with cords, and rend thy soul in pieces, whilst there is none to deliver thee. The loud laugh of thy fallen companions will be but the prelude to the scorn and derision of</p> <p style="text-align: center;">A lost Friend.</p>	<p>Ghost, looked upstedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, & the Son of man standing on the right hand of God.” —Acts vii. 51, 56.</p>

5. Then shall He speak unto them in His wrath, and vex them in His sore displeasure.

TEXT.	MEDITATION.	TEXT.
<p>“ And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?” —Gen. iii. 8—11.</p>	<p>“ Then.” This word brings the period of these terrible judgments forcibly before us, it is still in the womb of time, for all the living. Whilst yet the bow is in the cloud there is hope, whilst yet Jesus is in the heavens as the Son of man, there is <i>there</i> a voice to speak in our behalf; though He well knoweth how often we have spoken against Him. He hath declared that the authority of all judgment hath been committed into his hands by the Father. That the Father hath left it to his Son to decide in all matters of life and death, and that it remaineth now with himself to quicken whom He will. But his declarations concerning the real nature of Death are equally explicit, and in fact we are (in our present finite and fallen state) in a better condition to judge of what that death is, than to form any adequate idea of what the Life is, which Jesus hath regained for us. Our enjoyments are mostly negative; all transitory, save those which connect us with another and a better world. Of these the worldling cannot think with pleasure, nor can the most spiritually minded amongst us contemplate, save through the dark valley of the shadow of Death. Man in his innocency could hear the voice of his Creator and not be afraid; how long this state remained with him is but conjecture, this, however, is clear, that long as the time has been since he fell from his first estate, he hath neither lost the hope of immortality, nor the desire of holding sweet converse with the spirits of other worlds, in happier realms above; if he could be persuaded of their sympathy: nor can this fond desire be suppressed, either by the crackling joys of a thoughtless world, nor the false reasoning of the would-be wise. Now the world is not altogether averse to letting the believers in Jesus enjoy their reveries, as a blinded world foolishly call the Christian’s hope, were it not that these same despised</p>	<p>“ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man’s table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, & was carried by the angels into Abraham’s bosom: the rich man also died, & was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. “ And he cried & said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in</p>

5. Then shall He speak unto them in His wrath, and vex them in His sore displeasure.

TEXT.	MEDITATION.	TEXT.
<p>water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, & likewise Lazarus evil things: but now he is comforted, & thou art tormented.</p>	<p>followers of the Lamb press upon the world's notice the reality of other things than a joyful eternity. The mercy of GOD, say they, we can readily understand, and gladly receive; but we can attach no other idea to his wrath than instant annihilation—granted, my friends; but in the mean time (not that we admit your conclusion) we have to consider his sore displeasure.</p>	<p>phets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.</p>
<p>“And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.</p>	<p>If ye will not hearken unto us when we speak to you of the present state of Devils, let us see whether we can draw your attention to the state of men who now live without GOD in the world. Is not this their creed,—“This world is quite sufficient for man's enjoyment, let such as are otherwise minded leave us alone.” This is the bright and sunny side of their picture; the cloudy side is,—“'Tis time enough to pray when sickness and old age come, why should we anticipate the evil day?” Now, speaking thus, do they not condemn themselves? seeing that to have their Creator constantly in mind is their disquietude. Is it unreasonable to say that this disquietude is but the prelude to the vexing of a spirit under a sense of Jesus' displeasure? And will not this vexation be increased by the remembrance of despised blessings and rejected offers of peace?</p>	<p>“And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.” —Luke xvi. 19—31.</p>
<p>“Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment.</p>	<p>It is under these convictions that we urge each other to flee from the wrath to come. We can bear with your contumely and scorn, remembering that we also are yet in the body, and that we ourselves were sometime darkness. It is not as though a brother's scorn (must we not add, hatred?) were no trial: but by the consciousness of such feelings, we would urge the thoughtless sons and daughters of pleasure to consider, what must be the effect of a cold look or an averted countenance; if the Son of man should so regard us “<i>on that day.</i>” The “<i>Ille nihil</i>” will then be felt as no poetic</p>	<p>“As many as I love, I rebuke and chasten: be zealous therefore, and repent.</p>
<p>“Abraham saith unto him, They have Moses and the pro-</p>		<p>“Behold, I stand at the door, & knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, & he with me.” —Rev. iii. 19, 20.</p>

5. Then shall He speak unto them in His wrath, and vex them in His sore displeasure.

TEXT.	MEDITATION.	TEXT.
<p>“But those mine enemies, which would not that I should reign over them, bring hither, & slay them before me.”— Luke xix. 27.</p>	<p>fiction; no heathen myth. To go into outer darkness, and there bewail ourselves, saying, “His smiles, and countenance radiant with beams of joy and love, are for others than for me.” Is there nothing in such sorrow? Look in the face of the Crucified One, and answer, “<i>Impossible!</i>” A thousand years shall scarce suffice to wipe out the remembrance of those days wherein we said, “We will not have this man to reign over us.” And wouldst thou denounce the Christian’s joy in that day because of thine increased anguish? O say not so! Poor angry fool, Jesus yet waiteth to be gracious.</p>	

6. Yet have I set My King upon my holy hill of Zion.

TEXT.	MEDITATION.	TEXT.
<p>“Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you : for he that walketh in darkness knoweth not whither he goeth.</p>	<p>Jesus came forth from the bosom of the Father, and coming into the world, He is became the Son of man. In this He hath not lost sonship with the Father of Spirits: but hath regained for us the privilege of children ; He Himself being our Lord.</p>	<p>“ And he said, Verily I say unto you, No prophet is accepted in his own country.</p>
<p>“ While ye have light, believe in the light, that ye may be the children of light.</p>	<p>Speaking after the manner of men we may say, That although there may have been no risk, there must of necessity be much apparent contrariety in this transmission, as well as superhuman agency ; more especially when the event itself took place. This may be inferred from the word “ <i>yet.</i>” Moreover, some explanation may reasonably be expected, when the record of Jesus’ meekness, forbearance, and death, are told as having been endured by Him of whom a voice from heaven declared, that He, this persecuted one, is MY beloved Son, yea, and the Son in whom I am well pleased, saith the Lord. Surely what He endured in the flesh and in the Spirit from the contradiction of sinners, might serve to keep us from murmurings and enable us to reconcile all the apparent anomalies of His Providences in His dealings with the children of men. But what explanation can we give concerning the humiliation of the Son of God? If we appeal to the reasoning of vain philosophy, straightway we are told, that power and authority and privileges united, as we believe them to have been in the person of Jesus, might naturally have secured Him from the quips and scoffs ; the spitting upon and buffeting ; the rage and cruelty ; the scourging and the <i>Death</i>, which He met with from the hands of cruel and unjust men: His own creatures, and therefore His bounden servants. He might at least have escaped out of their hands, even though “ He took not vengeance on His persecutors.”</p>	<p>“ But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land ; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.</p>
<p>“ These things spake Jesus, & departed, and did hide himself from them.”— John xii.35, 36.</p>	<p>Our answer to all such observations, come they from the gainsayer or from one, making them in the spirit of the Ethiopian to Philip, must be alike to all. Thus saith the Lord, how then would the Scripture</p>	<p>“ And many lepers were in Israel in the time of Eliseus the prophet ; & none of them was cleansed, saving Naaman the Syrian.</p>
<p>“ The night is far spent, the day is at hand : let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day ; not in rioting & drunkenness, not in chambering & wantonness, not in strife and envying.</p>	<p>“ But put ye on the Lord Jesus Christ, and make not pro-</p>	<p>“ And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, & thrust him out of the city, and led him unto the brow of the hill whereon their city was built,</p>

6. Yet have I set My King upon my holy hill of Zion.

TEXT.	MEDITATION.	TEXT.
<p>vision for the flesh, to fulfil the lusts thereof.—Romans xiii. 12—14.</p> <p>“And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.”—Rev. i. 5, 6.</p>	<p>be fulfilled, for thus it is written, “He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth.” (Isa. liii. 7.) And they to whom Jesus hath made himself known can say, “Our God is love,” “for he loved us and gave Himself for us.” Then, as regards His Providence towards us all; Is He not waiting to be gracious? Sits He not at the right hand of God in heaven? <i>there</i> His power is yet put forth in our behalf. By-and-by it will be put forth <i>here</i>, in a way that shall stop the mouth of the gainsayer, and fill that of His saints with laughter and with joy.</p> <p>Now, when this conviction of Jesus’ power taketh possession of the mind, nothing but madness can keep us from coming to Him in the spirit of the afflicted father of the poor lunatic: we, for ourselves, as he, for his afflicted child. Nor are we kept from coming and making our request known unto Himself directly, even though He be a king. The urgency or the speciality of our case may preclude the possibility of strictly observing the rules of His court. The faith of His Ambassadors may be no stronger than that of His first disciples. Indeed, He Himself is pledged not to reject our suit. Like Queen Esther for her people, so each one of us for his own soul. The stake is too high to let a doubt keep us back. “If I perish I perish.” Our interest in the issue is too near to admit of another to undertake for us: we employ the undertaker to deposit the body in the earth, “the house appointed for all living;” but the Righteous One alone is able effectually to plead for our admission into His Father’s house. This is a rule in His court which never can be broken with impunity. Our God is a jealous God, and will not give His honour to another. He alone is the Saviour; nor</p>	<p>that they might cast him down headlong.</p> <p>“But he passing through the midst of them went his way.”—Luke iv. 24—30.</p> <p>“Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, & for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.”—John xviii. 37.</p>

6. Yet have I set My King upon my holy hill of Zion.

TEXT.	MEDITATION.	TEXT.
<p>“For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, & bringing me into captivity to the law of sin which is in my members. O wretched man that I am ! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.”—Rom.vii. 22—25.</p>	<p>is there another mediator between God and man but <i>the</i> man Christ Jesus our Lord.</p> <p>To escape with our life is but a negative blessing. But when we consider the promises; language fails to give adequate expression to our feelings. We must come out of ourselves to realize them. Our common humanity brings us more easily into contact with the feelings of the afflicted father of a demented child, the interest taken in the life of the child, the pangs which wring the heartstrings at seeing the cruel effects of his possession by the devil, his own utter helplessness, his ineffectual appeal to the disciples. If we can thus feel for each other a little, so doth Jesus for us more. Be persuaded of this, and we shall not think of another when we cry for help. What need is there to have such a scene painted on canvas? Can man portray to his fellow (aye, dare he?) what God the Holy Ghost hath come to do, in living characters upon each heart? Look, look <i>there</i>. Now what seest thou, O man? Look again! Be convinced that what thou seest is shown thee by the light of God's truth. Struggle with <i>this</i> against <i>that</i> which thou art thus made to see lurking in the secret chambers of thine affections. Do not put a veil over it, and foolishly suppose that the toad is dead because he sleepeth. If thou dost, he will be seen alive in the day when thy strong heart is broken; and will claim thee as a brother. But, and if thou canst cherish the reptile in thy bosom, now that thou hast been made to see his hideous form, and to feel his cold and slimy touch, thou art more than man; thou art a devil incarnate. Oh, pitiable pre-eminence! Thou art at one with the prince of darkness! Oh, miserable alliance!</p> <p>'Tis not so much the slings and arrows of an outraged conscience that we are called to endure, but the rather to strive against sin, now that we know <i>what that</i> is. The danger is imminent; wrath hath gone forth. The struggle is dire; but there is</p>	

6. Yet have I set My King upon my holy hill of Zion.

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One who judgeth righteously. He stands between the dead and the living. He hath taken a live coal from off the altar of His love; the incense of His own righteousness ascends as a cloud before the mercy-seat. The plague is stayed. We also must strive lawfully. It is he that hath done this. Let us, then, in His strength strive for our life, nor cease until we are enabled to say, "Thanks be to GOD which giveth us the victory through Jesus Christ our Lord."

7. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.

TEXT.	MEDITATION.	TEXT.
<p>“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, & undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.”—1 Peter i. 3—5.</p>	<p>The coming of our Lord in the flesh is the solution of every difficulty which naturally ariseth in the mind when religion occupieth our thoughts. Doubtless the mystery is great, and as regards our Lord Himself, the fact is singular; but as regards His creatures, it is the substance of our faith in Him. The evidence that our reunion with the Creator (religion in its true and pure meaning of the term) is not a vain imagination. This fact is the foundation of our faith; and thus we receive from our Lord a personal interest in this great mystery. Whilst, in the meantime, the spirit is kept tremblingly alive in the hope of His glorious appearing, and the subjection of this habitable globe to His righteous rule.</p> <p>The question of the eunuch to Philip had reference to the suffering Messiah, and all in that respect had been fulfilled in Jesus; of whom we now know that David spake, when he published the decree, under the sanction of God the Holy Ghost. Why is it that the mind so much more readily receives ideas of the Creator’s power and majesty divine, than of His fatherly, yea, and may we not now say, <i>brotherly</i>, kindness and love? That such is the case cannot reasonably be denied; but the answers to this riddle are as various as the devices of a deceived heart can make them. He is too high, saith one; He is too glorious, saith another; It is impossible to believe, say the rest, that the Creator of heaven and earth can have any feeling in common with us beyond pity and compassion. All these and suchlike ideas foster the pride that apes humility. We never hear any of these reasoners say, He is too <i>holy</i> for us to have any communion with Him; therefore is their countenance averted from Him, who suffered Himself to be lifted up from the earth. We must first be humbled in ourselves before we can look upon the Christ of God in his humiliation. His cross is that which stains the</p>	<p>“Beloved, now are we the sons of God, & it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure.”—1 John iii. 2, 3.</p> <p>“We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.”—1 John v. 18.</p> <p>“Therefore let all the house of Israel know assuredly, that God hath made</p>
<p>“But he answered and said unto them, An evil and adulterous genera-</p>	<p>tion. His cross is that which stains the</p>	<p>God hath made</p>

7. I will declare the decree : the Lord hath said unto me, Thou art my Son ; this day have I begotten thee.

TEXT.	MEDITATION.	TEXT.
<p>tion seeketh after a sign ; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth."— Matt. xii. 39, 40.</p>	<p>pride of unregenerate man ; be he a king upon his throne or a beggar on the dung-hill.</p> <p>This view of the Anointed One, to be effectual must be more than a mere sentiment. Nor can the effect produced be established in the heart through the imagination, nor fixed in the seat of our affections by any outward representations. Beware of these seducing representations, O my soul. Remember thy God is a jealous God. What is the sign of the prophet Jonah to thee, but the picture of that reluctance of the spirit to serve thy Lord, according to His will and commandment? What, of his having been three days and three nights in the belly of the fish, but the deep conviction of the painful humiliation to which the Son of man submitted, ere He could venture to let thee call Him "friend," "brother," and secure unto thee the privileges of His Father's house? With this conviction fixed in the heart, we may the more calmly contemplate Him as our king in the glory of the Father.</p>	<p>that same Jesus, whom ye have crucified, both Lord and Christ."— Acts ii. 36.</p>
<p>"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified of the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1 Tim. iii. 16.</p>	<p>How shall we account for the little notice taken of this decree concerning God's only-begotten Son, so long published before His coming in the flesh? A little consideration might surely have sufficed to have convinced any one, that David spoke not of himself nor any of his own children. The decree was written many generations before the event took place. And now, since the event, though a professed belief is maintained amongst the most enlightened nations on the earth, why is it still to be seen as the turning-point of saving faith? and <i>this</i> mystery requireth our strictest search to detect ; our sight is wonderfully sharpened by keeping watch over our own hearts. Is not the power which keepeth us from coming to the Creator, when so lovingly invited by His Son, of far greater moment for us to know and understand than any other mystery? The Revelation of God hath declared it unto His reason-</p>	<p>"For the mystery of iniquity doth already work : only he who now letteth will let, until he be taken out of the way.</p>
<p>"Now to him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the</p>	<p>How shall we account for the little notice taken of this decree concerning God's only-begotten Son, so long published before His coming in the flesh? A little consideration might surely have sufficed to have convinced any one, that David spoke not of himself nor any of his own children. The decree was written many generations before the event took place. And now, since the event, though a professed belief is maintained amongst the most enlightened nations on the earth, why is it still to be seen as the turning-point of saving faith? and <i>this</i> mystery requireth our strictest search to detect ; our sight is wonderfully sharpened by keeping watch over our own hearts. Is not the power which keepeth us from coming to the Creator, when so lovingly invited by His Son, of far greater moment for us to know and understand than any other mystery? The Revelation of God hath declared it unto His reason-</p>	<p>"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."— 2 Thess. ii. 7, 8.</p>
<p>"Now to him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the</p>	<p>How shall we account for the little notice taken of this decree concerning God's only-begotten Son, so long published before His coming in the flesh? A little consideration might surely have sufficed to have convinced any one, that David spoke not of himself nor any of his own children. The decree was written many generations before the event took place. And now, since the event, though a professed belief is maintained amongst the most enlightened nations on the earth, why is it still to be seen as the turning-point of saving faith? and <i>this</i> mystery requireth our strictest search to detect ; our sight is wonderfully sharpened by keeping watch over our own hearts. Is not the power which keepeth us from coming to the Creator, when so lovingly invited by His Son, of far greater moment for us to know and understand than any other mystery? The Revelation of God hath declared it unto His reason-</p>	<p>"How can ye believe, which receive honour one of another, & seek not the honour that cometh from God only?"— John v. 44.</p>

7. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.

TEXT.	MEDITATION.	TEXT.
<p>mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith. To God only wise be glory through Jesus Christ for ever. Amen.” —Romans xvi. 25—27.</p>	<p>able creatures, and hath put it on record for our inquiry and instruction.</p> <p>Proud, unsanctified reason would persuade us that we are able to search out the Almighty to perfection, whilst every day’s experience proves that we know but little of our own selves. Strange yet manifest contradiction, that in proportion as the Creator humbleth Himself to be our teacher, so man, the creature of a day, would exalt himself above his Maker!</p> <p>It is dangerous to be nearly related to a king, if we do not remember that we owe him fealty and allegiance. It were impossible for us to stand in the presence of the King of kings if we should not recognise in Him Jesus of Nazareth. Joseph’s brethren were greatly troubled in the presence of Pharaoh’s governor. Their conscience smote them with the remembrance of the treatment this very man had met with at their hands, when he spake roughly to them, treating them as spies, and detaining one of them in prison. Yet he was the same Joseph.</p> <p>To receive this decree of the Almighty Father concerning the dignity, authority, and power conferred upon His Son, as having reference to Jesus, is surely to make one wiser than the ancients, and higher than the kings of the earth and their posterities, though they be made princes in the land.</p>	

8. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

TEXT.	MEDITATION.	TEXT.
<p>“Thy kingdom come. Thy will be done in earth, as it is in heaven.”— Matt. vi. 10.</p>	<p>Dost thou, O reader, understand these divine words, “Thy kingdom come?” Peradventure thou hast often had them on thy lips in prayer, and used them until they have become mere empty sounds; conveying no clearer idea to the mind than what the child received, when lisping them in prayer between the mother’s knees. But a child’s understanding will not do in so weighty a concern, now that thou art come to man’s estate. These words are given as the earnest of an inheritance undefiled, and which fadeth not away; and are intended to bring some faint idea to the mind of that eternal state of blessedness and peace which remaineth for the people of GOD. Know we not that the saints shall judge (rule) in this kingdom? The constitution of its Government may be called a mixed monarchy; and a digest of its laws must be worked out in the mind of every saint, by a careful study of Jesus’ words; for He is constituted heir of all things. Remember it is He which hath said, “Blessed are the meek, for they shall inherit the earth.” This grace of meekness may be taken as the key to open the treasury of the coming kingdom. But if we will not receive, as well as utter the words of Jesus, our understandings will prove barren; and in the end it will be seen that we have been using a voice without meaning before our Lord, who, when we stand before His judgment-seat will be to such, not a Saviour, but a stranger. (See Matt. xviii. 17, and 1 Cor. xiv. 10, 11.)</p>	<p>“Take ye heed, watch & pray: for ye know not when the time is.</p>
<p>“But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me: and he that gathereth not with me scattereth.”— —Luke xi. 20—23.</p>	<p>For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.”— Mark xiii. 33—37.</p> <p>“Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates.”— 2 Cor. xiii. 5.</p>	<p>“For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.</p>

8. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

TEXT.	MEDITATION.	TEXT.
<p>“ Then Paul stood in the midst of Mars’ hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, “To the unknown God.” Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands ;</p> <p>“ Neither is worshipped with men’s hands, as though he needed any thing, seeing he giveth to all, life, and breath, and all</p>	<p>His grace, as He is here described ; establishing His rule over one nation and so proceeding to another, until the whole earth be filled with the knowledge of the Lord as the waters cover the sea ; otherwise it would not be as we now see the earth and her children, after so long a duration of the light amongst us. The miracle, indeed, is, that the light which lighteth every man which cometh into the world hath been kept alive ; and not rather that the multitudinous seas, so aptly representing the multitudes of ungoverned men, have not extinguished it, beneath the bosom of the mighty deep ; leaving helpless man once more to grope in the dark after him who is made nigh unto us in His dear Son. Besides, are not the places which were once enlightened by the truth now the darkest corners of the earth, the habitations of cruelty ? Nevertheless, when the Son of man cometh, though He find faith minished and His faithful ones in number as the cedars of Lebanon (Isaiah x. 19), yet will He claim His right and take to himself His heritage, and His saints shall reign with Him gloriously.</p> <p>But what doth it avail a man though he be filled with a perfect knowledge and conviction of Messiah’s future reign on earth, if he be not now made subject in his spirit to the power of His Word. What shall it avail me, though Jesus take to Himself the governance of the whole earth, extending His righteous rule over all the dwellers thereon, and leave me to myself ? Oh, miserable lot ! Yet, how many fools believe that nothing is wanting to their happiness than to be their own masters. If we remain of the same mind until the day of Christ’s taking unto Himself His kingdom, we shall have our prayer answered, and find our condition worse than that of the first fugitive and vagabond on the earth.</p> <p>Man must be subject to some authority ;</p>	

8. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

TEXT.	MEDITATION.	TEXT.
<p>things ; & hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation ;</p>	<p>no creature can be an independent being. None can live unto himself, none can die unto himself. As yet we know of but three powers to which man is subjected,—to himself, to the Evil One, or to Jesus. To one or other of these we must yield obedience. If to oneself, we have a wayward master for a pilot. At sea, in a leaky vessel, on a voyage we know not whither, without chart or compass, and, as the night cometh on, we are as one taking a leap in the dark. To be plain and without metaphor, if we say that the lusts of the flesh, and the lust of the eye, and the pride of (this) life are enough to live for ; the longer we are possessed by these sinful pleasures, the deeper the gulf into which we plunge when all is over <i>here</i>, and we go to the mansions of the dead, where our real and cruel master reigns in fire which is not quenched, and where the worm dieth not. The fire yet smouldereth ; there is a way of escape ere the flames burst forth from the windows of thy dwelling. Jacob's ladder, though full of such as are fleeing from the wrath to come, hath yet room for thee. Hearken, it is the voice of the Lord sounding yet in thine ear, "Behold, I stand at the door and knock." Is it possible to believe this ? If it be true, how many of us must acknowledge and confess that we have kept Jesus like a servant, waiting at our doors. A little reflection will make us see that nothing is more true, both as regards the Lord and ourselves. Let us, then, act upon the belief of it. But see that the door be immediately opened. Make no delay to put on this garment, or such and such a robe. Awake, sleeper, awake ! arouse thee, though thy dreams be delicious ; awake, ere the midnight hour come ! Put on the righteousness of Christ, for thus only must thou be clothed, and not appear naked before the Judge of all mankind.</p>	<p>where to repent : "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained ; whereof he hath given assurance unto all men, in that he hath raised him from the dead."— Acts xvii. 22 —31. "Behold, I stand at the door, & knock : if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."— Rev. iii. 20—22.</p>
<p>"That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us : For in him we live, and move, and have our being ; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.</p>		
<p>"And the times of this ignorance God winked at ; but now commandeth all men every</p>		

9. Thou shalt break them with a rod of iron ; thou shalt dash them in pieces like a potter's vessel.

TEXT.	MEDITATION.	TEXT.
<p>“ And they that understand among the people shall instruct many : yet they shall fall by the sword, and by flame, by captivity, & by spoil, many days.</p> <p>“ Now when they shall fall, they shall be holpen with a little help : but many shall cleave to them with flatteries.</p> <p>“ And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end : because it is yet for a time appointed.”—Dan. xi. 33—35.</p> <p>“ What if God, willing to shew His wrath, & to make His power known, endured with much longsuffering the vessels of wrath</p>	<p>A time must come when we shall have no choice of masters, when we shall be made to obey Jesus with or without the consent of our own wills ; when we shall be made to grind for another and not for ourselves. The place of this servitude is of comparatively little consequence, comparatively, inasmuch as we are too apt to make the personal reign of Jesus, as the Son of man upon earth, a matter of dispute amongst ourselves, instead of allowing Him to strive with each of us now in the Spirit, to the end that His rule and governance might be established in our hearts. This “one thing needful” must first lay hold of our affections, before we are properly fitted to reason profitably on things which are yet to come.</p> <p>As yet Jesus would conquer for us, and showeth us the way to victory : neither doth He send His soldiers forth without arms ; neither doth He call us to endure hardships of which He Himself hath not had bitter experience. Be persuaded He is not, <i>as yet</i>, angry with the poor sinner ; His desire is not the death of the sinner, but of his sin. He desireth that we should fall on Him, not that He should fall on us. We all see with open eyes, as in a glass, the miserable condition of the Jews. Words cannot make the cause of their dispersion plainer ; yet, such is the deceitfulness of sin, that many who would consider it an insult to be called Infidels, would consider it equally insulting to their understandings, yea, a wounding of our “better feelings,” to hear that the Jewish nation are left without their GOD ; and their being mixed up, and lost as a race amongst the nations of the earth, is because of Christian bigotry. But Christ crucified, is the substantiality of our faith and the tangibility of the world's reluctant fear, for we know that in laying hold of Him everything else must be let go, thus are our feelings touched, and our faith tried.</p>	<p>“ And He beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner ?</p> <p>“ Whosoever shall fall upon that stone shall be broken ; but on whomsoever it shall fall, it will grind him to powder.”—Luke xx. 17, 18.</p>

9. Thou shalt break them with a rod of iron ; thou shalt dash them in pieces like a potter's vessel.

TEXT.	MEDITATION.	TEXT.
<p>fitted to destruction : and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only but also of the Gentiles ?"—Romans ix. 22—24.</p>	<p>The dispersion of a whole race of men over the whole habitable globe, living amongst us, but not of us ; who, having been entrusted with the oracles of GOD, applied them not to the acquisition of true wisdom. Fain would they have kept the power, but little knew they, nor cared to know, its privileges. The two facts,—Jesus crucified and the Jew dispersed,—the first being to be proved by a chain of evidence, in consecutive and unbroken links, from the hour in which He said, "It is finished," to this day. The second is still before us : the people of this nation living, but unwilling, witnesses both of cause and effect. These two stand out in the history of mankind in relationship with our Creator, <i>as facts</i>, not as myths and fables, to be used as may suit the imagination, please the fancies, or awaken the fears of a passing generation, and so be forgotten as each of us pass into another state of being. The end and object of these facts, having been put on record, may be misunderstood or misapplied ; but these very exceptions to the general rule prove its reality, that is, they make the question of far deeper importance than a mere question of opinion. To misunderstand the meaning of a revelation showeth an unwillingness to be taught of GOD, in the natural man. The misapplication of it showeth the cunning craftiness of men in making merchandise of souls.</p>	<p>and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication ; and she repented not. "Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.</p>
<p>"And unto the angel of the church in Thyatira write ; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass ; I know thy works, and charity, and service, & faith, & thy patience, & thy works ; and the last to be more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach</p>	<p>Now to us, who are reaping the blessings which the Jews have mistaken (for what they and their rulers did upon Jesus they did ignorantly), are these words sent, "Of how much sorer punishment shall he be thought worthy ?" This, then, is the question, What are we reaping ? If hitherto we have been sowing to the flesh, is it not better to have these seeds rooted out of our hearts and destroyed, before they ripen for the harvest ? Since the things which are seen and known, and on which we act, and use all our acquired knowledge of natural laws to</p>	<p>"And I will kill her children with death ; & all the churches shall know that I am he which searcheth the reins & hearts : and I will give unto every one of you according to your works. "But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, & which have not known the depths of Satan, as they speak ; I will put upon you none other burden. "But that which ye have</p>

9. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

TEXT.	MEDITATION.	TEXT.
<p>already hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:</p> <p>“And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star.”—Rev. ii. 18—28.</p>	<p>attain an end, are but for a time; though they do truly represent a state of things which must be eternal, for Christ saith, “The things concerning me have an end.” Is it wise in us to pass our time of sojourning here as though our life were but a fable? as though an hereafter were the shadow, and things present the substance of our being?</p> <p>There are two sides to the question of man's responsibility to his Maker; though a fallen creature, yet is he an intelligent being. Now, our Maker calleth us to reason together with Him: He showeth us the fearful effects of sin, and He Himself hath opened the way of escape, for He hath destroyed him that had the power of death. In all that Jesus suffered at the hands of man, we see the depth of our fall and the exceeding sinfulness of sin, and we thus stand guilty before the Judge of all mankind. As intelligent beings we cannot but perceive, that innocency without power is sure to be contemned, persecuted, put to death by the hands of man. “We are verily guilty concerning our brother, in that we saw (and yet do see) the anguish of His soul, when He besought us (yea, and doth still beseech us), and we would not (neither will we) hear.”—(Gen. xlii. 21.) If Joseph's brethren much, we more. Who is to blame if we be not convinced of this? Who is He that giveth man strength to resist this conviction of sin? and with what doth He bribe us and blind us? The world and its passing glories, pleasures, toys. But the truth is, we love to persuade ourselves that the favoured one is he who prospereth in wickedness; and he, the miserable fool, who mourneth over the burden of his sins, preferring the yoke of Christ to the pleasures of sin, even though it be admitted that these be but for a season. Nevertheless, thus it is written, “How shall we escape” (when this season be over) “if we neglect so great salvation?”</p>	

10. Be wise now therefore, O ye kings : be instructed, ye judges of the earth.

TEXT.	MEDITATION.	TEXT.
<p>“ How do ye say, We are wise, and the law of the Lord is with us ? Lo, certainly in vain made he it ; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken : lo, they have rejected the word of the Lord ; and what wisdom is in them ? ”—Jer. viii. 8, 9.</p>	<p>The king to whom the Lord granted wisdom that he might know and understand how best to rule, direct, and instruct a people over whom the Lord had set him up as king, saith, “ Wisdom is the principal thing, therefore get wisdom.” And David, himself a king, is commanded to call upon kings and judges to be wise. It may, however, be demanded, from whence is this wisdom ? seeing that a king’s son cannot receive it by inheritance. It is easy enough to tell another to be wise, and to some it may not be difficult to impart knowledge ; but how to retain it, or how to make a right use of it cometh not from man. In answer, then, to the question, where is it to be found ? one answer alone can be given. Wisdom is to be found in the written Word of God. How is it to be retained ? By faith in prayer.</p>	<p>“ Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches : But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, & righteousness, in the earth : for in these things I delight, saith the Lord.” — Jer. ix. 23, 24.</p>
<p>“ And they called them, & commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen & heard.” — Acts iv. 18 — 20.</p>	<p>How is it to be used rightly ? By having a single eye to the glory of the Lord. If, therefore, Christian kings, princes, and governors have not a perfect knowledge of the Word, what wisdom is in them ? If our judges be not instructed therein, how can they impart knowledge ? And if the people who are to be instructed have not free access to the Word, how shall they be secured against false teachers and an interested priesthood ?</p> <p>The Word of God is now the basis of every civilized Christian community, city, and nation, howsoever varied the form or the detail of their institutions, either in Church or State. The sanction for all their laws must be found in the Bible. The wisdom as well as the duty of kings and judges is to keep the Word pure and undefiled, for herein is the secret of a people’s greatness and a nation’s fame. The stability of a throne and the unanimity of a people are not dependant on the will of a tyrant nor on the fluctuating voice of the multitude, but on the faithfulness of our covenanted God. Few but will acknowledge this in so many words, but how are we to</p>	<p>“ Behold, I have taught you statutes & judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore, & do them ; for this is your wisdom, and your understanding in the sight of the nations, which shall hear all</p>

10. Be wise now therefore, O ye kings : be instructed, ye judges of the earth.

TEXT.	MEDITATION.	TEXT.
	<p>be convinced that we are not deceiving ourselves when thus speaking, unless the Word of God be familiar to us from our childhood? What would we say if our judges were to recommend a return to old Norman French for pleading in our courts? Yet, so great is the temerity of the priests of Rome and the Muscovite Autocrat, though at variance with each other as religionists, they can agree in withholding the Bible from the commonalty, and curse the people who presume to read it without a licence from them. With such teachers and rulers, the day in which the blessed Book was published in the mother tongue of every people and nation under heaven, is <i>dies iræ</i>. Like Herod and Pontius Pilate, they are agreed to put down Christ; and though cordially hating each other, they may yet be made friends, having a like object at heart. Both will be as signally defeated and put to open and perpetual shame, as have been their great progenitors. The "lifting up of Jesus from the earth" hath drawn His people to Himself; and now this renewed attempt to keep Him in the sepulchre will but hasten the day of the glorious appearing of the Son of man—"this same Jesus."</p> <p>But if the temerity of the priest be great, the indolence and indifference of the people is greater; and the shameful tampering with a nation's faith, whether for convenience or power, must bring disgrace, ruin, and slavery upon us. But rulers, priests, and people, shall be proven guilty before the Lord. How is it possible that a whole people should so soon forget their deliverances, as again to listen to the seducing language of the Roman mystery!</p> <p>We cannot know the Lord, but by His Word. The Holy Ghost will not instruct us, as a nation, in any other way. We must not seek to know the Lord by any other means. Nor in this dogma is there a limiting of the Almighty; but as He</p>	<p>these statutes, and say, Surely, this great nation is a wise & understanding people.</p> <p>"For what nation is there so great, which hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous, as all this law which I set before you this day. Only take heed to thyself. Keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons."—Deut. iv. 5—9.</p>

10. Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

TEXT.	MEDITATION.	TEXT.
<p>“ Search the Scriptures; for in them ye think ye have eternal life: & they are they which testify of me. And ye will not come to me, that ye might have life. I receive no honour from men. But I know you, that ye have not the love of God in you.</p> <p>“ I am come in my Father’s name, and ye receive me not: if another shall come in his own name, him ye will receive.</p> <p>“ How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?”— John v. 39— 44.</p>	<p>hath prescribed a law unto Himself in His dealings with us, we are bound to maintain that law, and to uphold it as the law of the land, at any sacrifice of worldly interests. As a nation, we have nothing to do with His special acts of grace, nor are we justified in making the exception to a general rule the law of our own lives.</p> <p>Now the commandment to make reference to the law and to the testimony, whereby to prove the soundness of what is taught (and, indeed, the validity of the teacher’s authority also), is not so much a fiat as it is a merciful decree, put forth by absolute wisdom, exercising His power in behalf of mankind. The many must be governed by the few. The authority which is given to men to teach and instruct their fellow-sinners in things Divine increaseth their responsibility, rather than otherwise; as is also the weight and force of their authority increased in proportion as they bear in mind what is written concerning their office, “ They shall be holy unto their God.” (Lev. xxi. 6.) Seeing, then, that the authority of the priesthood is so great, if there be not a written law, and a written Gospel to check, control, and sanction their decrees, councils, and instructions, they have, so far as regards the opinions of men, the powers of both worlds at their absolute disposal. Alas! for poor humanity! The multitude are too willing to believe these usurpers of God’s prerogative, forgetting that the prince of this world is yet permitted to use us as his agents, and he findeth no more powerful instrument than a lying priest.</p>	<p>“ And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.” —2 Thess. ii. 11, 12.</p>

11. Serve the Lord with fear, and rejoice with trembling.

TEXT.	MEDITATION.	TEXT.
<p>“Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:</p>	<p>The loss of the Word to man is fatal. It is a mere bravado when one is heard to say, “I fear neither GOD, nor devil, nor man.” It is natural to us to fear the evil effects of wicked spirits, chiefly because we believe they find pleasure in doing us an ill turn; are we not ready also to make them an offering if they will but serve our turn? For one (if ever such there were), who hath offered the Creator an offering to make him good, thousands upon thousands have offered gifts to Moloch, that they might with impunity serve their own lusts. Again, we are ready enough to lay the blame of all our sins at the door of the devil, but not to lay the sins themselves at the foot of the cross. And why? We have no will to leave them there, and take up the cross instead. The world’s religion is to propitiate the demons, and to trust in the mercy of GOD. If to such superstition (<i>δεισιδαιμονια</i>) the rejoinder be put in, “It is written, GOD is angry with the wicked every day;” and, “if we turn not He will whet His sword,” what can be said? Is it not wiser, O ye sons of men, (since we cannot but fear), to fear Him? for in this fear only is there “strong confidence.” (Prov. xiv. 26.) The conscience can never be kept pure without having the written Word wherein to look, and there to learn and understand what is the manner of our faith, and who and what that faith rests upon. Since faith is the gift of GOD, none else can give it, nor can any man deprive us of it. If we be satisfied with an assurance to be had of man, or from Church ordinances, our faith rests upon the beggarly elements, and we must be content with beggar’s fare doled out to us in exchange for our pelf; or withheld from us by the caprice, or covetousness of a fellow-sinner, who chooses to call himself a priest of the Most High. This, however, is but half the evil, there is another to be considered besides the priest and the sinner. There is One who declareth Himself to us, “a jealous GOD,”</p>	<p>“For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.</p>
<p>“For our God is a consuming fire.”—Heb. xii. 28, 29.</p>	<p>“But with many of them God was not well pleased: for they were overthrown in the wilderness.</p>	<p>“But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed;</p>
<p>“Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.</p>	<p>“Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat & drink, and rose up to play.</p>	<p>“Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus’s sake, that the life also of Jesus might be made manifest in our mortal flesh.”—2 Cor. iv. 6—11.</p>
<p>“Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.</p>	<p>“Neither let</p>	

11. Serve the Lord with fear, and rejoice with trembling.

TEXT.	MEDITATION.	TEXT.
<p>ustempt Christ, as some of them also tempted, & were destroyed of serpents.</p>	<p>who will not suffer His glory to be given to graven images, nor His delegated power and authority to be usurped by His ambassadors. Or ever we would fear His displeasure, let us beware how we excite His jealousy ; for we may be living under it, and yet be wholly unconscious of our fearful state. Have we ever duly weighed the import of these words : " Therefore shall they that pursue you be swift." (Isa. xxx. 16.) The interpretation is fearfully simple ; it is this : He that maketh lies his refuge, shall be made to believe a lie.</p>	<p>" Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."—</p>
<p>"Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for examples : and they are written for our admonition, upon whom the ends of the world are come.</p>	<p>Had not the Lord made Himself personally interested in the issue of the great conflict betwixt good and evil ; had He not also called upon us to take part in it, the question itself might, without fear or solicitude, be considered as one of mere opinion, which must remain an open question until we enter into another state of being. But so sure as we live, it shall <i>then</i> be acknowledged by all, as it is now by those who have faith in Him and in none other, that the Father hath appointed this same Jesus heir of all things ; nor need we any other witness of this truth, nor could we have any more positive, literal, and substantial proof of His being also appointed judge of all mankind, than that He is risen from the dead. We, together with the angels, are commanded to worship Him ; to honour and obey Him as we would honour and obey the Father ; to serve and follow Him as our Lord and Master. And they only are not deceived who have found their life in His love : for these are they who know that " God is love."</p>	<p>Phil. ii. 12, 13.</p>
<p>" Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man : but God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way to escape, that ye may be able to bear it.</p>	<p>In the meantime, however, since we publicly acknowledge Him as Governor of the whole earth, and that it is by His allotment that we are divided into kingdoms, and nations, and tongues, we must surely conclude, that if He entrust His truth to the keeping of any one or more of us, the first duty of every nation thus honoured, is to keep the truth pure, whole,</p>	<p>" I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,</p>
<p>" Wherefore, my dearly beloved, flee from idolatry."—1 Cor. x. 5—14.</p>		<p>" That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh : Who are Israelites ; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, & the service of God, and the promises ; Whose</p>

11. Serve the Lord with fear, and rejoice with trembling.

TEXT.	MEDITATION.	TEXT.
<p>“And the Lord came down to see the city and the tower, which the children of men builded.</p>	<p>and undefiled. His selections are not influenced by whim and caprice; He hath openly shown and made it known why He separated us into nations, and peoples, and tongues; and why He chose a people peculiarly for Himself. This separation and selection, though we had no other proof, were sufficient to show that man is in open rebellion against his Maker; and that howsoever gracious His purpose to usward is, He will not suffer us to carry things with a high hand against Himself, nor against His Anointed.</p>	<p>are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen.”—Rom. ix. 1—5.</p>
<p>“And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.</p>	<p>The selection of the Jews for His people had the twofold purpose of preserving a pure seed in the line of His friend Abraham until Christ should have come in the flesh; and the keeping of His oracles, which testify of this great mystery. This latter purpose He hath most manifestly put upon Great Britain in these latter days. He saith unto us, “Occupy until I come!” And His own nation, with a living voice from the tomb of many generations, crieth unto us at this portentous time, “Beware!” He holds us, as a nation, accountable for the trust wherewith He hath honoured us. If we show ourselves unworthy, by a compromise, being selfish, or unfaithful, or craven-hearted, He will say, “Let us go hence.” And the sworn enemies of the truth shall be our spoilers.</p>	<p>“For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.”—Rom. ix. 28.</p>
<p>“Go to, let us go down, and there confound their language, that they may not understand one another’s speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.”—Gen. xi. 5—8.</p>	<p>To believe that God is on our side, is with us, yea, is in us, will give us confidence, not unmixed with holy fear. They who have nothing to lose may live carelessly, but they who know the value of a blood-bought soul, bear in continual remembrance the price of their redemption. Ill fares the land where the cry of the righteous is unheeded, or heard only as the “braying of an ass.” Ahab may accuse them of being the disturbers in Israel, but if the counsels of Jezebel prevail, “Ichabod” will be written on the walls of our palaces and temples; and on our lay-inhabited abbeys, “Retribution!”</p>	<p>“Thou wilt say then, The branches were broken off, that I might be grafted in. “Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee.”—Rom. ix. 19—21.</p>

12. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

TEXT.	MEDITATION.	TEXT.
<p>“ I have heard of thee by the hearing of the ear : but now mine eye seeth thee. “ Wherefore I abhor myself, and repent in dust and ashes.” —Job xlii. 5, 6.</p>	<p>Nations may fall and rise again ; the soul that sinneth it shall die. To know and believe this of the soul is a token of life being yet there ; to act upon this conviction and fear, showeth that such a soul is not yet forsaken of God, nor left to perish in sin. But when a nation, in the strength of sin, and glorying in her shame, casts off the Lord, or withdraws herself from the sacred charge of God’s truth, and, for expediency’s sake, maketh peace with the open and avowed enemies of that truth, what hope is there that any nation or people should, as such, ever “ kiss hands,” and swear allegiance to Him whom the Father hath anointed King of kings and Lord of lords ?</p>	<p>“ Jesus answered them, Is it not written in your law, I said, Ye are gods ?</p>
<p>“ Jesus saith unto him, I am the way, and the truth, and the life : no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also : and from henceforth ye know him, and have seen him.</p>	<p>The Christian patriot may mourn over the faithlessness and obstinate blindness of his nation. Yea, he may dearly love his fatherland, and yet feel it impossible to wish that prosperity and peace may have their dwellings within her borders so long as her rulers and counsellors betray “ the truth,” and hand His Word over to the enemies thereof, in the vain hope of quiet times. His own soul cannot take comfort in such a peace ; and whilst he seeth the inevitable ruin of such potsherd policy, he seeketh comfort in that peace which the Prince of Peace hath purchased for His servants with His own blood.</p>	<p>“ If he called them gods, unto whom the word of God came, and the Scripture cannot be broken ; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest ; because I said, I am the Son of God ? If I do not the works of my Father, believe me not.</p>
<p>“ Philip saith unto him, Lord, show us the Father, and it sufficeth us.</p>	<p>We see in the history of the nations, since the establishment of Christianity as the basis of their governments, that when once they perish from “ the way,” they never recover that strength in the uprightness which exalteth a nation ; and should they be left to gather strength elsewhere, it is not long ere the fruits of such strength betray the nature of the roots and soil from whence the tree draws its life.</p>	<p>“ But if I do, though ye believe not me, believe the works : that ye may know, and believe, that the Father is in me, and I in him.” —John x. 34—38.</p>
	<p>Such representations cease to be allegories, descriptive of the nations of the earth and their kings ; now that the Son</p>	<p>“ This is the interpretation, O king, and</p>

12. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

TEXT.	MEDITATION.	TEXT.
<p>“ Jesus saith unto him, Have I been so long time with you, & yet hast thou not known me, Philip ?”— John xiv. 6—9.</p>	<p>of GOD hath appeared amongst us as the Son of Man. To Him, as such, it is given to execute judgment. It is in vain for a nation professing to be Christians to say, “ Who is He,” that we may serve Him ? Where is He spoken of, that we and the people may seek to know His will, and be honoured in our obedience to His behests. A nation cannot unbaptize itself, in the dastardly hope of ceasing to be responsible for the faith she has undertaken and sworn to defend: not by force of arms, but by that force of truth which gaineth strength, in upholding the written Word of GOD, as the fountain-head whence all knowledge springs; and by maintaining the right of all to have free access to this well of life whence these living waters flow: Jesus Himself being the way, the truth, and the life. Neither can any of us abjure our Baptism, and say we have no sin; however plausible the argument may be, when one would say, “ I was never consulted as to whether I would or would not be baptized; and since I never confirmed the vow, let those who then answered for me be made answerable also for my sins.”</p>	<p>this is the decree of the Most High, which is come upon my lord the king:</p>
<p>“ Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God ?</p>	<p>The sin of ignorance in a Christian nation is a sin unto death. The moment the first symptom of this sin appears it is our wisdom to seek out the cause, and honestly confess it, and fearlessly proclaim it, whether the people will hear or whether they will forbear. It is folly to attempt concealment, when the plague is begun; and wilful self-deceit to disguise the cause under some vague and general terms, as though it were beyond the ken of human wisdom to fathom, or even, if known, beyond our power to root out: thus making truth the plague of our lives, and the Author thereof chargeable with our sin.</p>	<p>“ That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.</p>
<p>“ He answered and said, Who is he, Lord, that I might believe on him ? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.</p>	<p>How else shall we designate the madness</p>	<p>“ And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.</p>
<p>And he said, Lord, I believe. And he worshipped him.</p>		<p>“ Wherefore, O king, let my counsel be acceptable</p>
<p>“ And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.</p>		
<p>“ And some of</p>		

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TEXT.	MEDITATION.	TEXT.
<p>the Pharisees which were with him heard these words, & said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth."—John ix. 35—41.</p>	<p>of our rulers, who are seen taking counsel of those who amongst ourselves are known to have had the plague in their families for generations? And have we not formed an alliance with a nation who have publicly and in the face of Christendom renounced their allegiance to Jesus Christ, and on whom the judgments of the Almighty have fallen by many unmistakable tokens of His displeasure; and who, so far as the rest of Christendom can know, as a nation, have never confessed their guilt; but, on the contrary, are again preparing to embrue their hands in the blood of "heretics," being taught to believe that thus shall they expiate their guilt before God.</p> <p>The Christian patriot hath, in such times, no alternative, but to retire within the bosom of his own family, and occupying himself in the great problem of his own salvation, be jealously watchful over his own spirit, lest any of that spirit of Jonah should be found in him. He can weep with Jeremiah, but cannot shut his eyes against the truth, when he seeth the glory of the land upon the wing, and knoweth the cause of its removal. The vanity of striving against the Lord and His Christ hath been openly shown in the breaking up of the Roman empire,—that fourth kingdom of Daniel's vision. The Christian nations have been given the supremacy; but they, like Jacob's children, are not exempt from family strifes and envyings.</p> <p>These are the things from without which impede, let, and hinder the progress of the Anointed's kingdom on earth. They, however, take their beginnings from that which is to be found in the heart of every one who is not renewed in the spirit of his mind. "Woe unto the world because of offences; offences must needs come,</p>	<p>unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity."—Dan. iv. 24—27.</p>

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TEXT.	MEDITATION.	TEXT.
	<p>but woe to him by whom the offence cometh.”</p> <p>Joseph’s brethren were not fully comforted until he had kissed them each one ; so neither can the nations of the earth be again of one lip, until each one have “kissed hands” with our Elder Brother, and He have kissed us, thereby assuring us of our reconciliation with the Father through Him, by whom we are made one in His Christ, which is Jesus the Lord.</p>	

12. Blessed are all they that put their trust in him.

TEXT.	MEDITATION.	TEXT.
<p>“Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.</p>	<p>Since Jesus hath said, “I am the way,” and we for ourselves seek out another, who is to blame when we find the attempt ends in a signal failure, and that our search after GOD, by any other way, hath led us into a labyrinth, out of which His kindness and mercy alone can show us the way to return. Yea, a little calm thought will make us feel thankful that such a bewilderment is a token of love, from one who still would put us on the right way. Though a whole multitude were to maintain that they had opened a way for themselves, and one only out of the crowd were heard to say, Jesus is <i>the</i> way, would the majority be a valid reason for reversing the decree? Is the faith of one, or the supposed sincerity of the many, to decide the question? If any other entrance into heaven, save that which He, through His descent into hell, hath opened, could have been made, it needed not that He should have laid down His life for us. If any other blood than that which flowed from Emmanuel’s veins and heart could have washed out the guilty stains of our sins, then there was no need of such a fountain to have been opened in the house of Israel for sin and for uncleanness; and we could have washed ourselves and made ourselves clean, and fit to dwell in the mansions of eternal bliss. O fools, that we are! how slow of heart to perceive the needs be of such a sacrifice.</p>	<p>“Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God’s words: ye therefore hear them not, because ye are not of God.</p>
<p>“But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.” John xviii. 37—40.</p>	<p>Now there are, and as time draweth to an end there will be more, who will maintain that sincerity of purpose is the one thing needful for the obtaining our Creator’s favour. And, that when seeking to know and understand the will of the Lord, should faith and sincerity come in contact; faith, however strong, must be made to take the lowest place. The wisdom of the world speaketh in this wise, “Man,” say they, “if rightly instructed, must naturally perceive and admire what is good and just, and true; that if he is perverse, let him be punished for his perversity.</p>	<p>“Then answered the Jews, & said unto him, Say we not well that thou art a Samaritan, and hast a devil? “Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. “And I seek not mine own glory: there is one that seeketh & judgeth. “Verily, verily, I say unto you, If a man keep my saying, he shall never see death.” John viii. 46—51. “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, & eat; yea, come, buy</p>

12. Blessed are all they that put their trust in him.

TEXT.	MEDITATION.	TEXT.
<p>“ And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followed not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us.</p>	<p>What need,” say they,” “ of a revelation from heaven to direct us in what is plain to our common sense and understanding? That the keeping of our brother’s faith is not our business; for, as we cannot give, so neither can we take away, nor force a faith. As to what is said about the anger of the Lord, it is, at best, but a mode of expression made use of to deter people from doing what may injure the well-being, or disturb the peace of society; but that it is absurd to take a literal interpretation of such expressions.” This, their wisdom, is their folly, and, if persevered in, must be set down also as a sin to be accounted for before Him, whom the Father hath appointed Judge of all mankind.</p>	<p>wine and milk without money & without price. “ Wherefore do ye spend money for that which is not bread? & your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.</p>
<p>“ And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem.</p>	<p>Now let us search and see the fallacy of such reasoning; for, indeed, it must be admitted that men who are accounted wise in their generation, are applauded for the depth of their learning and clearness of understanding, and perhaps feared for the sharpness of their wit, and caustic of their sarcasm; when they affirm with the authority of an oracle, that a man is no more accountable for his faith than for the colour of his hair. Let us reason with these reasoners, and see whether we can come to any better conclusion, so as to produce a more satisfactory result, whilst we carefully steer between the two proverbs (Prov. xxvi. 4, 5), when entering these straits.</p>	<p>“ Incline your ear, and come unto me: hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David.</p>
<p>“ And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from hea-</p>	<p>It is not assuming too much to say that man cannot be deprived, nor is he able to deprive himself of the conviction, that an unseen but all-seeing eye is upon him; that there is no God is his wish, not his belief. The cause of this wish is as various as character and circumstances; but the root from whence it draws life is one common to all—The desire that each one has of being his own master. We wish to stultify ourselves, so as to say with a blind conscience, “ Tush; who careth? Our tongues are our own; to whom are we</p>	<p>“ Behold, I have given him for a witness to the people, a leader and commander to the people.</p>
		<p>“ Behold, thou shalt call a nation that thou knowest not, & nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.</p>

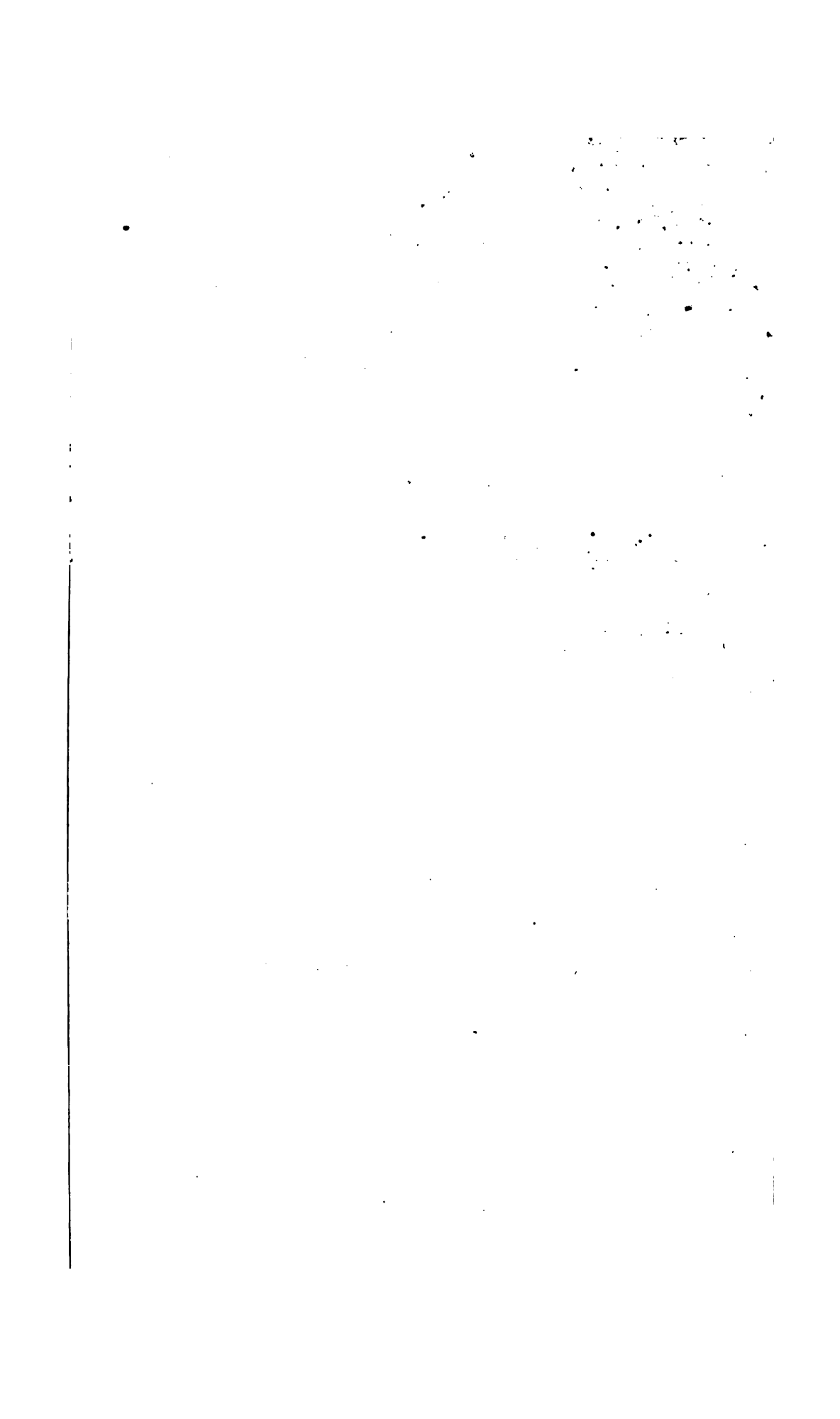
12. Blessed are all they that put their trust in him.

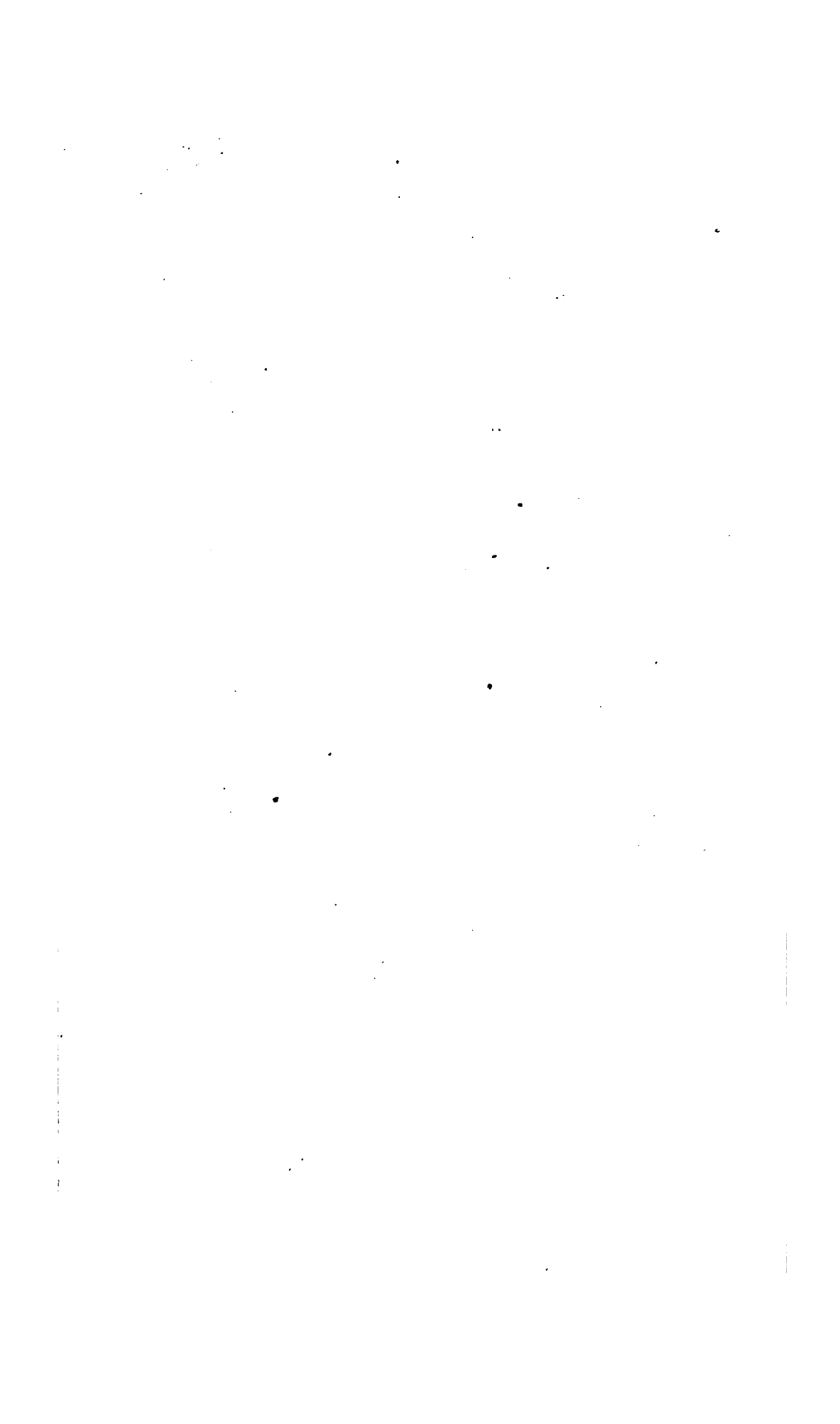
TEXT.	MEDITATION.	TEXT.
ven, & consume them, even as Elias did?	accountable?" "May I not please myself?" says one; "or must I needs say to another, May I do this or that before I can go to work with a quiet mind, a clear conscience, and a thoughtless soul? Why may I not be a law unto myself? And if I find enjoyment in this or that, why may I not endeavour to bring others to feel, to think, to say, and to do, as I do?"	"Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, & he will have mercy upon him; & to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.
"But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them.	Now the very necessity of persuasion may serve to show the existence of contrarieties, so that when differences arise about things which are merely of the earth, who is to settle them? how much more when heavenly things are debated. Abraham may let Lot take his choice of country to dwell in, and there he may grow fat and rich. The world was wide enough for them both. But wide as the heavens are in their vast domain, they are too narrow for more than one God; and though one star may differ from another star in glory, and though the mind of man and of angels be capable of varieties infinite, in the height and in the depths of their imaginings, yet one Lord only can fill their minds to satisfaction, and one Spirit pervade all spirits which can say, "God is love."	"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.
"And they went to another village."— Luke ix. 49—56.	An earthly and temporising policy is considered the prudent alternative, when disputes arise amongst men concerning the knowledge of the true God, and of His will: so that if the Lord had not His witnesses amongst us, He would soon be forgotten of us, and the world be again left to fill up the measure of their iniquities. These witnesses are commissioned to say, "But one thing is needful," and that thing is life; but where to find it is the riddle. The answer and the interpretation of these witnesses is one—"In Christ Jesus," "in whom our life is hid with God, ready to be made manifest in the day of His appearing." Of this life we can have but the foretaste here, but it is such a taste as maketh us anxious to put off our old garment, and put on the robe	"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, & maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:
"Jesus answered & said unto him, Art thou a master of Israel, and knowest not these things?		"So shall my
"Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.		
"If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down		

12. Blessed are all they that put their trust in him.

TEXT.	MEDITATION.	TEXT.
<p>from heaven, even the Son of man which is in heaven."—John iii. 10—13.</p>	<p>of Christ, that we may be clothed upon of immortality. We want to know more of GOD, as seen of us in Jesus; we want more of Him who of GOD is made unto us wisdom, so that we may more perfectly understand His will; we want more of His grace, whereby we are enabled to do His will. True, all these, instead of being one thing, may be called many, but they are not so in reality, for they all resolve themselves into a oneness in and with Christ. There were a legion of evil spirits in one man, but the presence of one Christ brought that one man to the feet of Jesus, a worshipper of the one GOD in Him. And though these devils were so many, nevertheless one word from this same Jesus put them all to flight, and dispossessed the poor man.</p> <p>The desire of the Christian is to find the Creator, his satisfying portion. Can any tell him who this Creator is, if they deny Him in His Christ? But if the desire be accounted unreasonable or unlawful, all that can be said to this is, the desire is awakened amongst the children of men, and none who are born merely of the will of the flesh, or of the will of man, though they be a legion, shall be able to stifle the desire, even in its birth; nor shall the proud wisdom of a world lost in the wicked one, be able to put down the testimony of one of the least of Christ's little ones, who in the simplicity of faith, and consistency of life and conversation, are enabled to say, "We have found the Christ in Jesus of Nazareth!" These, with all who have gone before, and who are yet to follow, from Nathanael up to the last of the confessors, shall to this same Jesus say,—</p> <p style="text-align: center;">" Rabbi, thou art the Son of GOD, " Thou art " The King of Israel!" Amen.</p> <p style="text-align: center;">Even so, come, Lord Jesus!</p>	<p>word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. lv. 1—11.</p> <p>" Jesus answered & said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."—John i. 50, 51.</p>

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